FRIENDLY DEBATE

BETWEEN A

Roman Catholick

AND A

PROTESTANT

Concerning the

Doctrine of TRANSUBSTANTIATION;

WHEREIN

The said Doctrine is utterly Confuted, and Antichrist clearly and fully Described; and his inevitable [illegible] is predicted: With a Challenge to all the [illegible] that Preach and Teach the said Doctrine, [illegible] it.

By Thomas Tenison, DD. [illegible]

LICENSED,

September [illegible]

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The said Doctrine is utterly Confuted, and Antichrist is clearly and fully Described; and his inevitable Destruction predicted: With a Challenge to all the *Romish* Doctors, that Preach and Teach the said Doctrine, to Answer it.

LICENSED,

September 24. 1688.

LONDON:

A FRIENDLY DEBATE BETWEEN A Roman Catholick AND A PROTESTANT, CONCERNING THE Doctrine of TRANSUBSTANTIATION, &c.

Protestant. Sir, Do you believe that there is a Real Change wrought upon the Elements of Bread and Wine, after they are Consecrated by the Priest in the Sacrament of the Eucharist, into the Substantial, Material, Living Body and Blood of Christ, which makes up his Real Person, to wit, of Body, Soul and Divinity?

Roman Catholick. Yes *Sir*, I do believe that the Elements are Transubstantiated into the very living person of Christ, to wit, of Body, Soul and Divinity; that is, into the very same Body which he assumed before he died; the same Body in which he suffered and died upon the Cross, without the Gates of *Jerusalem*; the same Body that laid in the Grave three days; and the very same Body in which he ascended up into Glory, and is sat down at the right hand of God in Glory.

Prot. I must confess, *Sir*, according to the genuine sense of your Doctrine of *Transubstantiation*, it must be so, or else it is a mere sham and mockery: For if the Elements be Transubstantiated into the very Body, Soul and Divinity of Christ, and then be offered up a sacrifice propitiatory and sufficient for the sins of the living and the dead, then Christ must be alive, or else you do offer a dead sacrifice. But I do utterly deny it; and therefore, *Sir*, I

Rom. Yes, *Sir*, I will prove it by Scripture, from our Saviour Christ's own words, and also from the words of the Apostle St. *Paul*.

Prot. Pray, *Sir*, let me hear that.

Rom. First of all I shall prove it from our Saviour Christ himself, by the words of Institution, when he Instituted this Ordinance of the Sacrament of the Eucharist, *Luke* 22. 19, 20. *And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body: Likewise the cup, after supper, saying, This cup is the new-testament in my blood.* Matt. 26, 26, 27, 28. *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body; And he took the cup, and gave thanks, and gave it to them; for this is my blood of the new testament, which is shed for many for the remission of sins.* And in *John* 6. 52, 53, 54. *I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: And the bread that I will give is my flesh, which I will give for the life of the world. Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you: Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

That it is Christ's Real Body and Blood that we do eat and drink in the Sacrament of the Eucharist.

And secondly, I shall prove this Doctrine from the Apostle St. *Paul*'s words also, in the 1 *Cor.* 11. 24, 25. where he saith, *Take, Eat this is my Body which is broken for you. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood.* Thus you see I have proved this Doctrine of *Transubstantiation* by Scripture, and I could also prove it by Councils and Decrees, and Canons, and Traditions of our Fathers, and the like. And besides all that has been said, it is an Article of the faith of our Church which is infallible, and cannot err. And we are bound to believe as the Church believes, and commands us to believe. And therefore this Doctrine must be infallibly true?

Prot. Sir, is this all that you have to say to prove this Doctrine of your Infallible Church.

Rom. Yes Sir, and I think it is a sufficient proof of it too.

Prot. Why then, I pray Sir, Give me leave to answer you as well as I can from Scripture, and from Reason also.

Rom. Yes, Sir, with all my Heart.

Prot. Why first of all, Sir, in the first place give me leave to tell ye, you have not taken the whole verses or sentence in some of these Scriptures which you have quoted; you have gone away with part of a Text, even so far as will serve your turn, which is a very dangerous thing, for it is no less than to clip the King of Heavens Coyn, which is Spiritual High Treason, which is the worst of Treason, and is punishable with no less than all the Curses of the Book of the Holy Word of God, without true Repentance, *Rev.* 22. 18, 19. *Deut.* 4. 2. *Prov.* 30. 6.

Sir, you know Satan when he tempted our Blessed Saviour Christ, he quoted part of a Text of Scripture to serve his own turn, *Matth.* 4. 5, 6. *Then the Devil taketh him up into the holy City, and setteth him on a pinacle of the Temple, and saith unto him, If thou be the Son of God cast thy self down, for it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone.* 'Tis written, saith Satan, quoting *Psal.* 91. 11, 12. *for he shall give his Angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone:* The Devil leaves out that part of the Text, (to wit) *He shall keep thee in all thy ways.*

Sir, you do own and believe these Scriptures which you have quoted to be understood literally and properly, and not Mystically and Spiritually, but according to the plain letter of them?

Rom. Yes, Sir, I do, for the Text is plain and clear.

Prot. Now, Sir, I will answer you from the words of our Saviour Christ in the same Chapters, and in some of the same verses which you have quoted, and also from the words of the Apostle *Paul* in that same Chapter which you have made use of, and also in many other places of the Holy Scriptures, whereby you shall see by God's assistance this Doctrine of yours overthrown and utterly confuted; therefore let us bring it to the Touchstone of Gods Word; *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them*, Isa. 8. 20.

1. First of all, By the words of our Blessed and only Mediator and Redeemer, in *Luk.* 22. 19, 20. *And he took Bread and gave thanks, and brake it, and gave it unto them, saying, This is my Body which is broken for you:* so far you go; but you leave out and omit, *this do in Remembrance of me*; likewise also the Cup after Supper, saying, *This Cup is the New Testament in my Blood which is shed for you.* Mat. 26. 26, 27. *And as they were eating, Jesus took Bread and blessed it, and brake it, and gave it to the Disciples, and said, Take, Eat, this is my Body; and he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it.* Here, pray Sir, observe by the way, that it is said, that Christ took Bread and blessed *it*, and *brake it*, and *gave it* to the Disciples; what is to be understood by this word [*it*]? why it was *it* Bread; for had it been Christ's Real, Corporeal, Substantial Body, it should have been more properer thus, *He took* the Bread and blessed him, and brake him, and gave him to the *Disciples. And he took the Cup and gave Thanks, and gave it to them, saying, Drink ye all of it.* Now if your Doctrine were true, then it should have been, After Christ had given Thanks, he gave him to them, saying, Drink ye all of him, and not drink ye all of it, that is, all the Congregation, both Minister and People that are Christ's true Disciples, must all partake of the Cup, or Wine in the Sacrament of the Lords-Supper. But by what Authority your Priests are so uncharitable as to deny the Lay-people the Cup, I know not, when as our Saviour Christ commands expressly, that all his Disciples must drink of it, that is of the Wine in the Cup, and not of his Material Blood that was then running in his Humane veins; and the Cup may rather be taken for the Blood of Christ than the Wine, if it be to be understood literally, because the Cup only is mentioned, and not the Wine, for it is said, *This Cup is the New Testament in my Blood which is shed for you.*

Christ himself did partake of this Holy Ordinance at the same time when he did institute it, *The same night in which he was betrayed.* But now if your Doctrine be true, then Christ did eat his own Substantial Body, and drink his own Material Blood; and yet was visible with his Disciples before their Eyes, without any alteration in the least. It is said, *His Blood is shed for many for the remission of sins.* And

yet then at that time Christ had not actually and properly shed his Blood, but virtually in the Decree of God he had done it before the foundation of the world; for all those that ever were saved before Christ came in the flesh, and for all that ever should be saved after he came in the flesh, down throughout all Ages to the end of the world, 1 *Pet.* 1. 20. *Who verily was foreordained before the foundation of the world, but was manifested in these last times for you.* Revel. 13. 8. *And all that dwell upon the earth shall worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.* Act. 2. 23. *Him being delivered by the determinate counsel and foreknowledg of God, ye have taken, and by wicked hands have Crucified and slain.*

This Ordinance of the Lords-Supper is to be kept up and practised in the Churches of God, for a Remembrance of Christ's Death and Passion, from them words of our Saviour, which words you omit and leave out, namely, *Do this in Remembrance of me*, as will yet further appear by and by from the Apostle St. *Paul*'s words when he celebrated this Holy Ordinance of the Lords-Supper in the Church of *Corinth*.

But again, from our Saviour's words which you do take and interpret as if spoken literally, whereon you lay so much stress, and make it serve for a foundation to build this Doctrine of *Transubstantiation* upon, which was spoken before the Ordinance of the Lords-Supper was Instituted by our Saviour himself in *Joh.* 6. 51, 53, 54. *I am the living Bread which came down from Heaven; if any man eat of this Bread he shall live for ever. And the Bread that I will give is my flesh, which I will give for the life of the world. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath Eternal life, and I will raise him up at the last day.* Here you see it is, *Whoso eateth my flesh, and drinketh my blood, &c.* How so? what is the meaning of that word of our Saviour Christ, viz. *Whoso eateth, &c?* why this refers to what Christ had been speaking before in the same Chapter, which leads to this Discourse of *Eating his flesh, and drinking his blood*, in setting out the usefulness and excellency of the Grace of Faith, and the absolute necessity of it, *vers.* 35, 40, 47, 48. here you shall see that this, *Whoso eateth Christs flesh, and drinketh his blood*, is this, *viz.* Whosoever believeth in Christ, and resteth upon him alone for Spiritual life here, and Eternal life in Glory hereafter. Pray mark the words of our Saviour, *And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst: And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have ever-*

ly, verily, I say unto you, he that believeth on me ha everlasting life. I am (that) bread of life. What bre of life? Why that bread which by faith in his Rig teousness and Merits alone justifies and acquits th soul from the guilt and pollution of sin, without an works or righteousness of ours in conjunction, or u competition with Christ's; for he will have no Riva he will have all the honour of saving a sinner t himself; for he is made the only Spiritual bread e flesh, for the new creature to live upon; and it is nou rished and strengthened thereby, even as our natu ral bodies are fed and nourished, and strengthen by our natural food, *Joh.* 3. 16. *For God so loved t world, that he gave his only begotten Son, that who ever believeth in him should not perish, but have everla ing life.* It is not said here, whosoever eateth the m terial flesh of Christ shall be saved; but whosoev believeth on Christ shall have Everlasting li Our Lord Jesus Christ is the only Spiritu bread for every believing soul to live and feed upo Spiritually by the mouth of faith. But you will t Here is a plain Text of Scripture for your Doctri viz. *This is the Bread which cometh down from He ven, that a man may eat thereof and not d I am the living bread which came down from Heaven, any man eat of this bread he shall live for ever, and t bread that I will give is my flesh, which I will give f the life of the world*; that is, that all Believers shou live Spiritually by the blessed fruits and effects whi is produced by Christs taking flesh upon him. T Jews they were offended at this Mystical Spirit Doctrine of Christ, because it was not given them to believe; the *Jews* therefore strove amo themselves, saying, *How can this man give us his to eat?* as indeed well they might, if it had b to be understood literally and properly, as they nally and vainly through unbelief did conceive imagin that the words was spoken: *Then Jesus unto them, Verily, verily, I say unto you, Except y the flesh of the Son of Man, and drink his blood, ye no life in you.* And in *vers.* 60. there Christ's D ples were stumbled and offended at this Doctri saying of his, *Many therefore of his Disciples whe had heard this said, This is an hard saying, who can he*

But now I pray, Sir, mind strictly the wo our Saviour, and you shall hear how plainly clearly he himself has expounded and unfolde his own meaning unto us, of this eating his and drinking his blood, in the 61, 62, 63. *When Jesus knew in himself that his Disciples mur at it, he said unto them, Doth this offend you? wh if ye shall see the Son of Man ascend up where he w fore? it is the spirit that quickneth, the flesh p nothing; the words that I speak unto you, they a and they are life.*

As if our Blessed Lord and Saviour sho said, Do you think that I intend h

at I have ſpoken unto you, to cut and carve out
e fleſh of my real, ſubſtantial, and finite body,
nd give it unto you to eat? And likewiſe broach
y material blood, and let that out of my
eins, and give it unto you to drink? for if I ſhould
o ſo, it would not quicken you unto ſpiritual life,
muſt be my Spirit that muſt do that, and not my
eſh; *for the fleſh profiteth nothing.* But beſides
I that, with what body muſt I ſuffer in, and die
redeem the World in? And with what body
all I ariſe in from the dead? And with what body
all I aſcend up into glory in, where I was before,
amely, where I was before ever I aſſumed this ma-
rial, finite body, made of material fleſh and blood?
Act. 1. 9. there is his Aſcention; and in *Heb.* 10. 5. there
his Body which God the Father prepared for him.
And again, if Chriſt's ſubſtantial body be eaten,
d his real material blood be drunken literally in
e Sacrament of the Euchariſt, then conſequential-
muſt Chriſt's ſinleſs, ſpotleſs, holy body ſee cor-
ption, which is Diametrically contrary to the
y Word of God, both in the *Old Teſtament* and
New, Pſal. 16. 10, 11. *For thou wilt not leave my
in hell, neither wilt thou ſuffer thine holy One to ſee
ruption.* Acts 2. 26, 27, 31. *Therefore did my heart
yce, and my tongue was glad: moreover alſo my fleſh
reſt in hope, Becauſe thou wilt not leave my ſoul in
neither wilt thou ſuffer thine holy One to ſee cor-
ion. He ſeeing this before, ſpake of the reſurrection
hriſt, that his ſoul was not left in hell, neither his
did ſee corruption.* Now, *Sir*, if this Doctrine
ours, of *Tranſubſtantiation*, in your ſenſe, be
, why then Chriſt, the Holy one of God, whoſe
leſs nature was without the leaſt Tincture of
or any kind of inclination thereunto, *muſt ſee
ption*, ay, and muſt be turned into corruption
yea, and that into the very worſt ſort of ma-
l corruption, namely, into Man's Excrements,
nto Man's Dung; and, that, as often as the
t ſaith the Maſs; For I pray you what does be-
of what we do eat and drink? Is it not turned
corruption? Ay, and the Body that eats it too,
be turned into Corruption. *Meat is for the
and the Belly for Meat; but both are for
ption or Deſtruction.* And pray mind what
aviour ſaith of what we do eat, in *Matt.* 15. 17.
*ye yet underſtand, that whatſoever entereth in at
outh, goeth into the belly, and is caſt into the
t?* I could be larger here, as well as in moſt
reſt of theſe points, but I muſt conſult bre-
or, as I hope, a publick good; and leave the
to expatiate upon it in his own mind, tho
reſolved to write the moſt part of the Scrip-
that I have occaſion to quote, at length; and
ateſt reaſon for it is this, becauſe that it may
ally fall into the hands of ſome, perhaps,
keep one, or look into it; and for their ſakes I do
not repent my labour, that this may put them
upon getting the holy *Bible*, and looking into it, to
ſee if theſe things be ſo or no, *Acts* 17. 11. *Theſe
were more noble than thoſe in Theſſalonica, in that they
received the word with all readineſs of mind, and
ſearched the Scriptures daily whether thoſe things were ſo.*
The Holy Scriptures are able to make perſons wiſe
unto ſalvation, 2 *Tim.* 3. 15. which is the greateſt
wiſdom of all. *John* 5. 39. *Search the Scriptures,
for in them ye think ye have eternal life, and they are
they which teſtifie of me.* Chriſt expreſly commands
us to ſearch the Scriptures: But your Church ex-
preſly forbids it. Who ſhall we obey, Chriſt who
is Infallible, or your Church which pretends to be ſo?

Again, Our Saviour Chriſt has but one humane
body, and that is a finite body, *Heb.* 4. 15. *For we
have not an high prieſt which cannot be touched with
the feeling of our infirmities: but was in all points
tempted like as we are, yet without ſin.* And there-
fore our Saviour's Body was not to ſee corruption,
becauſe it never did ſee ſin, ſo as to be tainted in the
leaſt meaſure with it; and therefore Chriſt could
never have died, had it not been for the ſins of his
people; becauſe the wages of ſin is death. And if
Chriſt will take Believers ſins upon him, he muſt
take the wages alſo that was due unto them: And
therefore it is ſaid, that *he taſted death for every man*;
that is, for every man that ever did, or that ever
ſhould believe in him: But becauſe his ſin was by
imputation, and not inherent in his nature, as ours
is, but only by imputation; therefore tho he taſted
death for every man, and by that took the curſe or
ſting that is in death, away, for all Believers, yet his
holy Body did not ſee corruption; Death could not
hold him, becauſe there was no ſin in him; but it
was upon him by imputation; as Sinners are made
righteous, even ſo Chriſt was made a ſinner; for as
Sinners are made righteous by the Righteouſneſs of
Chriſt imputed unto them, ſo Chriſt was made a
Sinner by imputing our ſins unto him; but not by
Contamination or Pollution, but as a Surety; for if
Chriſt had had no more ſin upon him, than he had
in him, he could never have died; it had been im-
poſſible; for it would have been inconſiſtent with
the Juſtice of God, *Iſa.* 53. 5, 6, 10. *But he was
wounded for our tranſgreſſions, he was bruiſed for our ini-
quities, the chaſtiſement of our peace was upon him, and
with his ſtripes we are healed. All we like ſheep have gone
aſtray, we have turned every one to his own way, and the
Lord hath laid on him the iniquity of us all; yet it plea-
ſed the Lord to bruiſe him, he hath put him to grief;
when thou ſhalt make his ſoul an offering for ſin.* But this
of our Saviour Chriſt's giving his fleſh to eat, and
his blood to drink, muſt be underſtood Symbolically
and Sacramentally by Faith, it is the ſign of Chriſt's

had not Chriſt taken humane fleſh upon him, and died for ſinners, the whole ſpecies of the humane race had periſhed and been loſt as all the fallen Angels were, and not one ſoul had ever been ſaved; and ſo his fleſh and blood became meat and drink unto us, to live upon him by faith alone, who do ſhare in all theſe benefits and bleſſings which came by Chriſt's taking fleſh and blood upon him; and is not ſuch a wonderful great mercy as this is, worthy of a holy thankful remembrance? which is the principal end and deſign of Chriſt in his Inſtituting of this Ordinance, and ought to be ours in partaking of it; for if our Saviour Chriſt had given us his material fleſh to eat, and his real blood to drink, it would have availed us nothing. And thus are the words of our Saviour to be underſtood in that *6. Joh.* in retort to the carnal conception of the unbelieving *Jews*, as well as to his unbelieving Diſciples which dreamed even as you do of the *Roman* Catholick faith, that Chriſt ſpake of giving them his real ſubſtantial body to eat, and his real blood to drink; ſaid the *Jews*, *How can this man give us his fleſh to eat?* and ſaid the Diſciples, *This is an hard ſaying, who can hear it?* But mind narrowly our Saviour's own words, *viz. It is the ſpirit that quickeneth, the fleſh profiteth nothing; the words that I ſpeak unto you, they are ſpirit, and they are life.* It is the Spirit that begetteth faith in every true Believer; and that quickeneth the new Creature or Babe of Grace, after it is begotten and born of God in its firſt quicknings or formation, and in its after-quicknings, for it is of the ſeed Royal of Heaven, *Pſal.* 89. 29. and it is conveyed unto us through Jeſus Chriſt by his holy Spirit, and ſo we come to be made alive to God, and are Children of the moſt High, for God is the Father of Spirits, and the only Spiritual Father of all that believe in Jeſus Chriſt, his only Son from all Eternity by Generation, for all the reſt of Gods Sons of humane race are his Sons by Adoption and Regeneration; and all this is effected and brought about through the agency and aid of the Holy and ever Bleſſed and Eternal Spirit; and therefore that which is thus begotten and born of God, muſt be Spiritual; for as *Adam* begot a Son in his own likeneſs, who was himſelf of the Earth, and Earthly; ſo God begets all his Children in his own likeneſs, who are all Spiritual and Heavenly Children; they have all of them the Image of their Father ſtamped upon them, which is Grace and Holineſs; the more holy, the more like unto God they are, who is Eſſentially holy; and therefore the food which this ſpiritual man liveth upon, muſt be Spiritual, Heavenly food; he lives upon God in Chriſt, and feeds upon God in Chriſt by faith; for all our ſprings are in him. Now for any perſons to imagin that a ſpiritual being can live and ſubſiſt upon carnal material food, is but a vain imagination; leſs fleſh, and his blood without the leaſt tincture of ſin, yet notwithſtanding all that, it is food beneficial the new Creature to live upon; for by Chriſt's taking fleſh upon him, he made himſelf lower than the Angels, as he was man, *Heb.* 2. 7. *Thou madeſt him a little lower than the Angels, thou crowneſt him with Glory and Honour, and diſt ſet him over the works of thy hands.* But as Chriſt was God, ſo he is higher than the Heavens; yea the Heavens are unclean in his ſight; and all the food which the new creature doth live upon, is all treaſured up in Chriſt; he is the great Lord Treaſurer of Heaven and Earth; he is the Diſpencer of all Grace; for it hath pleaſed the Father, that in him all fullneſs ſhall dwell: And in him are hid all the treaſures of Wiſdom and Grace; there it is placed by God the Father; there it is laid up for all his children, for them to come and fetch by faith and prayer, all whatſoever they ſtand in need of; and we all receive from Chriſt's fulneſs, and grace for grace. *Pſal.* 84. 11. *For the Lord God is a Sun and a Shield; the Lord will give Grace and Glory, no good thing will he withhold from them that live uprightly.* There it is Treaſured up in Chriſt, who is the only Infallible head of the true Ancient Catholick Apoſtolical Church, to diſtribute and give forth unto all his members as he ſeeth to be needful and neceſſary for them, both Spiritual and Temporal Bleſſings and Mercies. Alas how can a Spiritual being ſubſiſt upon carnal ſubſtantial food? it is utterly incoherent and inconſtent, as our Saviour Chriſt ſaid in another caſe to cure *Thomas a Didimus*'s unbelief, *viz. A ſpirit has not fleſh and bones as ye ſee me have.* Now if your Transubſtantiated Chriſt could convince us after the manner as our Saviour convinced *Thomas a Didimus*, your Doctrine might obtain ſome credit among thoſe ſort of people that are not debarred of the uſe of their ſenſe and reaſon, as yours are. But Believers have not a carnal body to be fed in this ſenſe, that is fed with the meat that periſheth, but they are fed with that meat which endureth to everlaſting life. A Cow may as well and better live upon bare Sea-Rocks, and feed upon Oyſters or Cockles, as a Fiſh live out of the water upon the dry land, or feed upon hay or ſtraw, as for the new Creature or Spiritual man, to live upon material ſubſtantial fleſh and blood. And our Saviour Chriſt himſelf has told us conſequentially, in effect, that his fleſh would profit us nothing if he ſhould give it unto us to eat.

Again, in the next place this eating of Chriſt's fleſh, and drinking his blood, is no more to be underſtood literally and properly, than the Doctrine of Regeneration was, which our Saviour Chriſt declared unto old *Nicodemus*; and if you obſerve it diligently, you will find that our Saviour Chriſt expounded it much after the ſame manner as

blood, and gives the like check to the understanding of the one carnally and literally, as he does to the other. And pray take notice, that our Saviour Christ is the only infallible Judg and Interpreter of the holy Scriptures, as well as he is the Infallible Head of the Church; for who can give a better interpretation or Exposition of the Law, than the Law-maker can? therefore no person can understand or give a right Interpretation of the Holy Scriptures, but them to whom Christ gives this gift, and that is to many thousands, to some more, and some less; some have a higher measure than others; it is given to every believer, which is a spiritual man, to know the mystery of Gods will in the Salvation of poor sinners; for saith Christ, *It is given to you to know the mystery of the Kingdom, but unto them it is not.* God hides these things from the wise and prudent, and revealeth them unto babes, saith Christ. 1 *Cor.* 2. 14, 15. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things.* Here you see who is the chief Judg of the Scriptures, and who are Missionaries, or whom he has Commissionated so to do, not any one single person above the rest. But to return to what we are upon, *Joh.* 3. 3, 4. *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born again when he is old? can he enter the second time into his mothers womb, and be born?* This is just as the unbelieving *Jews*, that said, *How can this man give us his flesh to eat?* And old *Nicodemus* notwithstanding he was a great Rabbi and Ruler in *Israel*, yet he had like to have gone away under as great a mistake about the Doctrine of Regeneration, as you *Romanist* have done of this mystical saying of our Saviour Christ's, in that he hath said, *Take, Eat, this is my Body*; and of giving his flesh to eat, and his blood to drink.

Now pray observe how nearly alike our Saviour Christ interprets and expounds this Doctrine of Regeneration unto *Nicodemus* in the 5*th* and 6*th*. verses, *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God; that which is born of the flesh is flesh, and that which is born of the spirit is spirit.* Now see the 6. *Joh.* 63. and compare them together, *It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.* Here you see all the carnal fleshly [illegible] or Transubstantiated fancy utterly overthrown and knockt in the head in these words of our Saviour Christ, as well as that also of *Nicodemus*'s [illegible] conception of the Doctrine of Regeneration. [illegible] stood mystically and Spiri-

eaten by faith, in every Ordinance of God in Religious worship, and especially in the Ordinance of the Lords-Supper; for faith is the mouth of the new creature, the great grace of faith is the souls Nurse, but it feeds upon Christ, and lives upon Christ, which is this spiritual Bread which came down from Heaven, that a man may eat thereof and not die. And so likewise our Saviour gives the like interpretation of the graces of the Spirit in the Believer, much after the same manner; which are compared to rivers of living water in *Joh.* 7. 37, 38, 39. *In the last day, that great day of the Feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink.* And pray mind what the drink is that Christ giveth him, *He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.* But pray mind what Exposition our Blessed Redeemer gives in the following verses, *But this spake he of the Spirit, which they that believe on him should receive.* You see this drinking here is by faith in Christ, and the liquor which they drink, is spiritual liquor, it is the water of life.

Now if these Scriptures are to be understood literally and properly, then you must understand the Contexts, and the Coherence of them literally and properly also; for Christ does not, as I remember, speak a whole sentence, wherein one part wholly contains spiritual matter, and the other part wholly contains a literal and proper meaning in it; tho one whole sentence may have both a mystical and literal meaning in it: Now pray mind in *Joh.* 6. 35, 50. *And Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger; and he that believeth in me, shall never thirst.* Now is not here the very same reason to believe that we shall never be corporally a hungry, nor a thirst again, as there is for us to believe that that is material bread or flesh that Christ spake of in the same verse? *Again this is the bread which cometh down from Heaven, that a man may eat thereof and not die.* Now is not here as much reason to believe and understand this literally and properly, as there is for any of the other to be understood so? and if the rest be to be understood so, then they that eat Christ's flesh, and drink his blood, shall never die a natural death.

Again, if this Doctrine in *Joh.* 6. be to be understood literally and properly, then must the Doctrine of Regeneration be understood so, in *Joh.* 3. And if so, then none should ever see the Kingdom of God, nor enter into the Kingdom of Heaven, and be saved, but them, and them only that crept into their mothers womb, and were born again, literally and properly, as old *Nicodemus* ignorantly imagined. There is every whit as much reason to believe this, as there is to believe your Doctrine of *Transubstantiation.* Pray mind the Interrogation of *Nicodemus*, and that of the *Jews*, how like they are the one to the other:

is old, &c. Secondly, the *Jews* they ſaid, *How can this man give us his fleſh to eat?* Now if theſe Scriptures in *Joh.* 3. and in *Joh.* 6. are to be taken, and the ſenſe of them expounded literally in the plain letter of the word, then muſt this of *Joh.* 7. 38. be underſtood ſo in like manner, where it is ſaid that rivers of living water ſhall flow out of the Believers belly; and we might as rationally expect that Scullers ſhould ply the Ferry at every believers belly in theſe rivers of living water; and alſo that every believer has crept into his mothers womb, and been born again, as to believe that the Bread and Wine in the Sacrament of the Lords-Supper after Conſecration is Tranſubſtantiated into the Body, Soul, and Divinity of our Saviour Chriſt, which is into his very perſon. But what will become of all thoſe poor ſouls whoſe mothers are dead before they are or were converted, that have never a mothers womb to creep into? for I will aſſure you that the one is as true as the other, let who will deny or contradict it. And thus you do hear how our Saviour Chriſt hath expounded his own meaning, who ſpake as never man ſpake like him, he has given a clear interpretation of theſe myſtical Scriptures afore mentioned, that this eating of his fleſh, and drinking of his blood, is to be underſtood Symbolically, Spiritually, and Sacramentally, by faith, to Commemorate the great love of God in the Tranſaction of mans Redemption by the Death and Sufferings of our Lord Jeſus Chriſt. But thus much for the words of our Saviour Chriſt for the preſent.

But ſecondly, in the ſecond place, let us hear the full of what the Apoſtle *Paul* ſaith unto this Doctrine alſo, for give me leave to tell ye, Sir, that you have quoted but part of the Apoſtle's words, you have curtailed his words alſo in the 1 *Cor.* 11. 23, 25, 26. *For I have received of the Lord that which alſo I deliver unto you, that the Lord Jeſus the ſame night in which he was betrayed, took bread, and when he had given thanks he brake it, and ſaid, Take this my body.* Thus far you go, *Take, Eat this my body*; what Body was that? why it was Chriſt's Sacramental Body, namely the Bread and Wine, which are the Signs of his Body, which prefigures out unto us his real material Body, which was Crucified without the Gates of *Jeruſalem*; it is to Commemorate the Death and Sufferings of Chriſt, and all the Benefits and Bleſſings which did flow forth unto poor loſt and undone fallen man, for all that ever did believe, or that ever ſhould believe in him, and expect eternal life and ſalvation upon the account of his Righteouſneſs and Merits alone, through the aid and agency of the Eternal bleſſed and holy Spirit, and all this comes flowing unto us from that Bleſſed fountain of all the Chriſtians Mercies, namely the Eternal love of God the Father, which was the efficient or firſt moving cauſe of all. And as the [illegible] Trinity had all a hand in making man, ſo they all have a hand in redeeming man.

But again, this is that Body which was evidently ſet forth Crucified before the *Galatians* eyes, *Gal.* 3. 1. It was the Repreſentation of Chriſt's Crucified Body in the Sacrament of the Lords-Supper among the *Galatians*, and not the Real Crucifixion of his Subſtantial Body without the Gates of *Jeruſalem*. And this is that Body which the Apoſtle ſaith, *Take, Eat this my body*, that was his Sacramental body, or the ſign of his body. In the Sacrament of the Lords Supper, that was crucified and nothing elſe; and this is that body which all true believers in the Sacrament do diſcern and partake of, and eat now in the Churches of Chriſt, and all this is done by faith in a holy Reverential Remembrance of Chriſt, to ſhew forth his Death till he come.

After the ſame manner alſo he took the Cup when he had ſupped, ſaying, This Cup is the New Teſtament in my blood, this do ye, as often as ye drink it, in remembrance: Which latter words you always omit, and take no notice at all of them; which words carry great weight in them, if you would but be ſo kind unto your own ſouls as to adhere unto them; for ſaith the Apoſtle, *As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords Death till he come.* This Ordinance was Inſtituted by our Saviour Chriſt himſelf, the ſame night in which he was betrayed. And at that time Chriſt did partake of it with his Diſciples; ſo that if your Doctrine of *Tranſubſtantiation* be true, then Chriſt muſt make his body at that time, and eat himſelf, body, ſoul and Divinity; and ſo he had two bodies, one to eat with, and the other to be eaten; or otherwiſe he muſt give the ſame body which he was then in unto his Diſciples to eat and to drink; nay, that is not all, for he muſt eat his own body, and yet viſible at the Table with them at the ſame time nay, that is not all, for he muſt eat all his Diſciples or Members, and alſo all his Members that partake of this Ordinance muſt eat him; for every true believer is in Chriſt, and Chriſt is in them; nay, that is not all, for every true believer when he partakes of this Ordinance according to your Doctrine, muſt not only eat Chriſt carnally, but he muſt alſo eat his own ſelf. Nay that is not all, for he muſt eat the Church too, for all is in Chriſt, and Chriſt is in God. *I in them*, ſaith our Saviour, *and thou in me that they may be one as thou art one.* And in the 1 *Cor.* 10. 16, 17. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? for we being many are one bread, and one body, for we are all partakers of that one bread.* Here the Church is called *bread*, and it is called *body* alſo, as our Saviour Chriſt is in the Sacrament, and as the [illegible]

once more, Every individual perſon that partaketh of this Ordinance, muſt eat the body of Chriſt ſingly and intirely, or elſe they divide Chriſt, and ſo eat but a part of a Chriſt, as you Laicks do; for you have but a very dry lifeleſs Chriſt that hath not one drop of blood in his veins; ſo that, ſo many partakers, ſo many Chriſts there muſt be, which muſt be a jolly company of them indeed. But Chriſt as he was God, did make or prepare his own material body, *Heb.* 10. but whither will theſe Abſurdities hurry us? I could name many more that this Doctrine affords us, ſome of which will neceſſarily and conſequentially fall in my way in the remaining part of my Diſcourſe.

Secondly, Again in the next place, this Ordinance is to be kept up and celebrated during Chriſt's abſence, until ſome eminent and glorious appearance of his in his Churches, which appearance I humbly conceive, under correction, will render this Ordinance uſeleſs, by the Apoſtle's words, *viz. Ye do ſhew the Lords Death till he come*; that is, until Chriſt come. I do not remember that I read that Chriſt after he Inſtituted this Ordinance, did ever partake of it himſelf, nor his Diſciples neither during Chriſt's perſonal preſence with them, until after his Aſcenſion.

And this Ordinance doth alſo ſhew unto the world the great undertaking of Chriſt, who trod the Wine-preſs of God's wrath alone, and of the people there was none with him; he bore the wrath of God for ſin that was due unto ſinners, that poor ſinners might be made partakers of the love and grace of God; he was made a curſe for ſinners, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us, for it is written, Curſed is every one that hangeth on a tree.* He bore the curſe to purchaſe the bleſſing of Eternal life and Salvation, for all that believe in him. And this is that which will mightily aggravate the condemnation of the wicked world at the day of Judgment; That light is come into the world, and men love darkneſs rather than light, becauſe their deeds are evil; they hear of Chriſt, but will not come and believe in him, nor reſign up the conduct and government of their ſouls unto him; and this Ordinance of the Lords-Supper is to quicken and ſtrengthen the believers graces, and to ſhew forth the tranſcendent wiſdom and grace of God in contriving and bringing to paſs this bleſſed work of mans Redemption by his only begotten Son Jeſus Chriſt.

This holy Ordinance may be compared, with all reverence, unto a tender hearted loving Husband that is juſt taking his leave of his dearly beloved Wife, and going ſome long voyage by Sea, or some tedious journey by Land: And at his departure when he taketh his leave of his wife, he ſaith long time from thee, therefore I will leave this Diamond Ring, or this precious Jewel with thee, as a Token of my intire love and affections unto thee, for thee to remember me during my abſence, until I return unto thee again. But when he returneth, his Wife hath no need of the Ring or Jewel to remember him by, becauſe he himſelf is now perſonally preſent with her; why even ſo our Lord Jeſus Chriſt, our Head and Husband, juſt the very night in which he was betrayed, leaves this Ordinance, this precious Jewel with his Spouſe the Church, as a Love-token for to remember him by, during his abſence, while he is perſonally ſitting at the right hand of God the Father; as you may obſerve from them words of our Saviour, *Do this in remembrance of me.* The true Catholick Apoſtolick Church is Chriſt's Spouſe, *Cant.* 5. 1. *I am come into my Garden, my Siſter, my Spouſe*; and Chriſt is the Church's Husband, *Iſa.* 54. 5. *For thy maker is thy Husband, the Lord of Hoſts is his name; and thy Redeemer the Holy One of Iſrael, the God of the whole Earth ſhall he be called.*

But if this Doctrine of *Tranſubſtantiation* in your ſenſe be true, *viz.* that the Bread and Wine is *Tranſubſtantiated* into the very perſon of Chriſt, namely into Body, Soul and Divinity, which makes up the compleat perſon of Chriſt as much now, as he was before and after his Death and Reſurrection, and as much as he will be at the great day of Judgment, for he will be then in Body, Soul and Divinity; but there will not be one ſoul that will even dare to ſtand by and own this ſtrange Doctrine in that day, any otherwiſe than to abhor it, and to be aſhamed of it. And Chriſt is in Body, Soul and Divinity, now at the right hand of God in Glory.

But if this Doctrine of yours be true, That Chriſt is Perſonally and Corporeally preſent, every time that the Prieſt ſaith the Maſs: Then firſt in the firſt place, It will conſequentially follow, that either the Prieſt maketh a new Chriſt every time the Maſs is ſaid, and ſo we have one Chriſt perſonally in Heaven, and they have thouſands of Chriſts perſonally upon Earth. Or Secondly, They fetch down Chriſt materially, perſonally, from the right hand of God the Father: And if ſo, then in the third place, Chriſt has no time at all in Heaven with the Father, (I call it time in Heaven, for diſtinction ſake) to intercede and plead as an Advocate and Mediator with God the Father for ſinners, all his time would be taken up and ſpent in attending upon the Prieſts every time they ſay Maſs, in all thoſe many remote places round the Globe almoſt, which takes in their Maſs-hours, perhaps, all the four and twenty Hours, being upon ſeveral Horrizons. Fourthly, If this Doctrine be true, then Chriſt is come, and then this Ordinance ceaſes to be, as I conceive, and there needs no ſuch thing to remember him by, or to ſhew

ſwade him to ſtay when he is come in your Maſs; for according to your Doctrine, there is a compleat Chriſt that cometh in the Maſs, every time it is ſaid; for when Chriſt doth come from the right hand of God to judg the quick and the dead, as you your ſelves do confeſs, and own in your own Creed, to my own certain knowledg; which I ſhall have occaſion to ſpeak more of by and by; for Chriſt will come then in no other manner, as to his perſon, than in Body, Soul and Divinity; if he went to Heaven ſo, he will come again ſo; as you may ſee *Act.* 1. 11. *Ye men of Galilee, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.* Now if Chriſt be thus come, then I humbly conceive, this Ordinance ſhould be at an end; for when once the ſubſtance is come, then the ſhadows muſt flee away and ceaſe to be; for *what need the children of the Bride-chamber mourn when the Bridegroom ſhall come again to them*, and be with them for ever? for what need a man have any thing to put him in mind, or to remember a friend that is always preſent with him, and is always before his eyes?—Why when Chriſt doth come, his *people ſhall ſee him eye to eye*, Iſa. 52. 8. and *Rev.* 1. 7. *Behold he cometh in the Clouds, and every eye ſhall ſee him. And they alſo which pierced him*, that ſhall be both Jews and Gentiles, *Zech.* 12. 10.

Again thirdly, the ſame Apoſtle ſaith, *That Chriſt was to be offered up but once*; and he gives this as one reaſon of it, *viz.* for ſaith he, *If he had been offered up often, then muſt he have ſuffered often ſince the foundation of the world.* And the Apoſtle *Peter*, whom ſome do count Prince of the Apoſtles, ſaith, *That Chriſt ſuffered once*, 1 Pet. 3. 18. *For Chriſt alſo hath once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God; being put to death in the fleſh, but quickened by the ſpirit.* Mark ye, it was the humane fleſh or body of Chriſt that ſuffered and died, and not his Godhead, for that is not capable of ſuffering.——I pray, Sir, obſerve theſe following Scriptures, and believe them, *Heb.* 9. 25, 26, 28. *For Chriſt is not entered into the holy place made without hands, which are the forerunners of the true; but into Heaven it ſelf, now to appear in the preſence of God for us; nor yet that he ſhould offer himſelf often, as the high Prieſts entered into the holy place every year, with the blood of others; for then muſt he often have ſuffered ſince the foundation of the world: But now in the end of the world hath appeared to put away ſin by the ſacrifice of himſelf: So Chriſt was once offered to bear the ſin of many; and unto them that look for him, ſhall he appear the ſecond time without ſin unto Salvation.* Here you ſee Chriſt was ordained and appointed to be offered up but once, and that was a ſufficient ſacrifice for ſin, in the wiſdom and account of God; but [illegible] *once offering* up himſelf, was not a ſufficient Sacrifi for the ſins of his people; and therefore you offer up Chriſt often, even as often as the Maſ ſaid, as a Sacrifice ſufficient and propitiatory for ſin of the living and the dead; which is to prof that you do know God, but in works you deny h at the higheſt rate that ever can be imagined by a that ever called themſelves Chriſtians; for you it clearly proved, that as often as Chriſt is offe up, ſo often muſt he ſuffer; and if it be ſo, w then how many millions of times muſt Chriſt h ſuffered by your Prieſts, ſince this opinion has be broacht in the world among you, that the Sac ment of the Lords-Supper is a Sacrifice, and t you do offer up Chriſt in the Maſs in Body, Soul a Divinity, a Sacrifice ſufficient and propitiatory f the ſins of the living and the dead? and is not t to ſay plainly, that Chriſt's Sacrifice of himſelf, w not a ſufficient and propitiatory Sacrifice for the ſi of his people? nothing can ſpeak bolder and plain than this does.

Again fourthly, Let us hear furthermore wh the Apoſtle St. *Paul* ſaith, who himſelf lived *Rome*, which is more than I can underſtand th ever the Prince of the Apoſtles did; I cannot ſ that St. *Paul* never dreamed of this new-found D ctrine of yours; but yet this I am ſure, in the fi place, that he never taught any ſuch kind of Doctri there: And ſecondly, That he did ſee in his da by a Prophetick Spirit, that there would be ſuch Doctrine brought after his time; which I ſh prove anon. But to our purpoſe before us, *Heb.* 9, 10, 11, 12, 13. *Then ſaid he, Lo, I come to do will, O God; He taketh away the firſt, that he may e bliſh the ſecond. By the which will ye are ſanctifi through the offering of the body of Jeſus Chriſt once all. And every Prieſt ſtandeth daily miniſtring, o ing oftentimes the ſame ſacrifice, which can never away ſin. But this man, after he had offered one crifice for ſins for ever, ſat down at the right han God, expecting till his enemies be made his foot* But why is it ſaid, that Chriſt is expecting till enemies be made his footſtool? Why, Chriſt pects it, becauſe God the Father hath determined promiſed it, in *Pſal.* 110. 1. *The Lord ſaid unto my L ſit thou at my right hand, until I make thine enemies footſtool.* This does unavoidably lead me to a digr on; therefore, *Sir*, I muſt beg leave of you, for preſent, to purſue this digreſſion: But I will tainly meet you again anon, upon the ſame To and diſcourſe out the point with you.

In the firſt place, God the Father hath ſaid Chriſt, his only Son, *Sit thou at my right hand, I make thine enemies thy footſtool.* God the Fa

of all his Enemies? why, it must be infallibly him that oppoſeth Chriſt moſt. And, pray, who is that? Why, It is the Man of ſin, Antichriſt: His very Titles, as well as his Characters and Practiſes ſignifie the ſame. It is he that is gotten into the Temple of God, and claims a power and ſoveraignty over Kings and Rulers, and over Mens ſouls and Conſciences: But he is but a Uſurper, for he exalts himſelf unto that Power and Dominion; for it is a power that properly and peculiarly belongeth unto Jeſus Chriſt, for it is he that is King of Kings, and Lord of Lords, and the only Ruler of Princes, *Rev.* 19. 16. *Rev.* 17. 14. 1 *Tim.* 6. 15. *Prov.* 8. 15, 16. *By me Kings reign, and Princes decree juſtice; by me Princes Rule, and Nobles, even all the Judges of the earth.* Here you ſee, whoſe right it is to Rule over Kings, and Princes, and Judges of the Earth; Ay, and Chriſt is to have this power reſtored unto him again, becauſe God the Father hath promiſed it unto him: And alſo it is his right, in *Ezek.* 21. 27. *I will overturn, overturn, overturn it, and it ſhall be no more, until he come whoſe right it is, and I will give it him.* Rev. 17. 16, 17. *And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire; for God hath put in their hearts to fulfil his will.* I am apt to think that this is Antichriſt's will which they fulfil, and to agree and give their Kingdom to the Beaſt, until the Word of God ſhall be fulfilled, *Dan.* 8. 25. *He ſhall ſtand up againſt the Prince of Princes; but he ſhall be broken without hands,* Iſa. 47. 8, 9, 10, 11. Rev. 18. 7, 8. And that which is to antecede, or go before the deſtruction of Antichriſt to uſher it in upon him, you have in *Rev.* 16. 17, 18, 19, 20, 21. Here is already, or will be ſuddenly, a threefold diviſion among them, and ſtrange unuſual thunder, and lightning, and fire, and great hail of that magnitude, that it will be ſufficient to knock down an Ox; and great earthquakes both literal and metaphorical. But you will ask me, who this Antichriſt, the Man of ſin, is? why, my anſwer in the genral is this, That the Apoſtle *Paul* has deſcribed him, and ſet ſeveral infallible marks upon him, that he may eaſily be diſtinguiſhed from all other perſons in the World; he is the head of the many Antichriſts which did Apoſtatize from the true Goſpel, Worſhip, Doctrine and Diſcipline; he is the chief head and promoter of all wickedneſs, and therefore called, the *Man of ſin*, by way of Eminency, as you may ſee in that famous deſcriminating Chapter, 2 *Theſſ.* 2. 2, 3, 4. Here the Apoſtle brings it in by way of caution to the Chriſtians of that day, and in the ſpirit of Propheſie alſo, *viz. That ye be not ſoon ſhaken in mind, or troubled neither by Spirit, nor by Word, nor by Letter, as from Chriſt in us hand:* Pray hath had his day; for as Antichriſt hath ſat upon Chriſt's Throne, *viz.* the Temple of God, and made his people his footſtool, which is indeed to make Chriſt his footſtool; for what is done to his people is done to himſelf: As you may ſee in the Caſe of this Apoſtle *Paul*, when he was a Perſecutor, Acts 9. *Saul, Saul, why perſecuteſt thou me? Who art thou, Lord? I am Jeſus whom thou perſecuteſt.* Why, ſo Chriſt will depoſe the man of ſin, and take the Throne himſelf, and make Antichriſt his footſtool; for if Antichriſt will exalt himſelf above all that is called God, and ſit in the ſeat of God himſelf, then he muſt be abaſed and made Chriſt's footſtool: For the Word of God ſaith, *He that exalteth himſelf ſhall be abaſed:* And therefore Antichriſt muſt be made Chriſt's footſtool; for Chriſt in his day of Exaltation will debaſe this Uſurper, and tread him under his feet. But to return to what I was upon, let no man deceive you by any means, for that ſhall not come, except there come a falling away firſt, and that Man of ſin be revealed, the Son of Perdition. The Apoſtle gives him the ſame Name or Title here, as our Saviour has given *Judas*, who betraied him, *Joh.* 17. 12. And the Apoſtle has a great deal of reaſon for giving Antichriſt this Title; for as *Judas*, under the pretence of the greateſt friendſhip, proved our Saviour's greateſt enemy; why, ſo does Antichriſt; and as *Judas* had a hand in crucifying Chriſt's real Body, ſo hath Antichriſt in crucifying of Chriſt's myſtical Body, the Catholick, Apoſtolical Church. Pray mind how the Apoſtle has laid down the Propheſie, wherein he gives the infallible Marks and Characters of Antichriſt, Firſt, there was to be a falling away, that is, the Apoſtatizing from the true Doctrine of Faith, 1 *Tim.* 4. 1, 2. Secondly, *The man of ſin muſt be revealed*; That is, he muſt appear viſible in the Church, or Temple of God, in his Colours. Thirdly, here is his practices when he is thus revealed, *viz.* he oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; That is, above all the Civil Magiſtracy, and above all the Miniſtry, both which Orders of Men are called Gods in Scripture, *Pſal.* 82. *Joh.* 10. 34, 35. and there is a Civil Worſhip or Reverence that is due unto them both, above all other men. But this is not all, but he exalts himſelf above God himſelf, and placeth himſelf in the room of Chriſt, ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God; and he oppoſeth and depoſeth all power that ſtandeth in the way of his exalting himſelf, both Eccleſiaſtical and Civil; and he exalted himſelf, by taking to himſelf that power which belongeth only to God, *viz.* the Soveraignty over all Kings, Princes and Rulers, which either his Sword or Deceit can Conquer, *Dan.* 8. 25. *And through his policy alſo he ſhall cauſe craft to proſper in*

and by peace ſhall deſtroy many: That is, thoſe which adhere unto his Doctrine, and are reconciled unto him as their Head, and ſo are at peace with him; by which peace their Souls will be deſtroyed, for it is a peace with Satan; and therefore judge what kind of fruit that peace muſt produce. Laſtly, He Exalts himſelf above all true Worſhip and Worſhippers, which is above all Churches, and over mens Souls and Conſciences, *Rev.* 18. 13. And he aſſumes to himſelf one of God's Glorious Attributes, namely his Holineſs; for none is eſſentially Holy, nor Holineſs, but God: So that he, as God, ſitteth in the Temple of God; That is, where none but Chriſt ought to ſit: And this is his ſtanding up *againſt the Prince of Princes; but he ſhall be broken without hands,* ſaith *Daniel* 8. 25. *He ſhall be deſtroyed by the brightneſs of Chriſt's coming,* ſaith St. *Paul,* 2 Theſſ. 2. 8. *Therefore evil ſhall come upon thee, thou ſhalt not know from whence it cometh; and miſchief ſhall fall upon him, he ſhall not be able to put it off: and it ſhall come ſuddenly,* ſaith the Prophet, *Iſa.* 47. *When God begins, he will ſoon make an end: and her plagues ſhall come in one day,* ſaith *John,* Rev. 18. that may be in one year which is at hand, I doubt not.

Now whoſoever is found under theſe marks and indelible characters which are here given, and what I ſhall yet find out and and add, That is the Man of Sin, be he who he will that claims this univerſal power, both Spiritual and Temporal, *Rev.* 17. 18. *And the woman which thou ſaweſt, is that great City which reigneth over the kings of the earth.* And who this Woman is, and what ſhe doth or hath done, you may ſee in the ſame *Chapter, Verſ.* 5, 6. *And upon her forehead was a name written, Myſtery Babylon the Great, the Mother of Harlots, and Abominations of the Earth. And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.*

But why is he called the Man of Sin by the Apoſtle *Paul,* and called a Woman by St. *John,* in the *Revelations?* The Reaſon why he is called the Man of Sin, I humbly conceive, reſpects him as a ſingle perſon, and a temporal Prince, with all his temporal power and cruelty, *Dan.* 7. 7. And the Reaſon of her being called Woman, is that which reſpects her Eccleſiaſtical Power, as Head of the Church, in conjunction with the Body, ſo ſhe is a Woman; And as he is Antichriſt, the Man of Sin, ſo he is Head and Husband to this Woman, their Church, which is made up of the many Antichriſts. As our Saviour Chriſt is called the *Man Chriſt Jeſus,* and the *Holy One,* who alone is Head and Husband to the true Catholick, Apoſtolick Church of God; for both the falſe, Antichriſtian Church, whereof the Man of Sin is Head, and alſo the true and pure Church of God, whereof Chriſt is Head, are pre-

Woman; the falſe, Antichriſtian Church, is preſented unto us as a Whoriſh woman, a Strum *Rev.* 17. 1, 2. But the true Church is repreſe unto us as a Chaſt Virgin, and a Clean Chu without ſpot or wrinkle, *Epheſ.* 5. 27. —— And an illuſtrious, beautiful Woman richly clot *Rev.* 12. 1. *Pſal.* 45. 13, 14 *Cant.* 6. 10. But falſe Church, this Whoriſh woman hath deſe Chriſt who was her Head and Husband, before plaid the Harlot with many Lovers, by forſa her Husbands bed, the pure Worſhip and C nances of God, and is become guilty of ſpiritual nication and adultery, *Rev.* 17. 4, 5. and there Chriſt hath deſerted her, and caſt her off, and g her a Bill of Divorce; and ſo the Text tells that this Woman is in the Wilderneſs, *Rev.* 1 And we have this Antichriſtian Church, or Wo propheſied of alſo in *Zech.* 5. 7, 8. *And behold, t was lift up a talent of lead: and this a woman tha teth in the midſt of the ephah. And he ſaid, Th Wickedneſs.* Here is Antichriſt, the Man of Sin, the Church or Temple of God; and my Rea why I look upon it to be ſo, is this, Becauſe the Deſtruction of this Woman, namely *Wicked* which you have in the latter part of the 8th *V* Then upon this cometh forth two women, w the wind in their wings, *Verſe* 9. which are two Churches of both *Jews* and *Gentiles,* which to be after the deſtruction of Antichriſt, and converſion of the *Jews*; the one is the *Jews,* will then be formed into a Goſpel Church, and other the Church of the *Gentiles*; and this Win their Wings, I take to be their Goſpel Doctr and it ſignifieth their ſpirituality and their ſ the Wings are God's Attributes; for then they be built up and eſtabliſhed, and ſet upon her Baſe, *Verſe* 10. 11. Then theſe two Women, the two Churches of the *Jews* and *Gentiles,* ſha beautiful and glorious in the eyes of all p *Zech.* 14. 20, 21. So thus you ſee the Reaſon the Apoſtle St. *Paul* called Antichriſt a Man why St. *John* called her a Woman, The one re him as a Prince in his temporal power, an other reſpects him as head of the Church, ſpiritual power; for it is both one and the perſon, tho ſucceſſively and conjunctively th all the Reign of Antichriſt.

But there are ſome perſons in the World would fain have this the Antichriſt, to be the *Turk,* and that for this reaſon; becauſe it is *1 John* 4. 1, 2, 3. *Hereby know ye the ſpirit o every ſpirit that confeſſeth that Jeſus Chriſt is the fleſh, is of God. And every ſpirit that confe that Jeſus Chriſt is come in the fleſh, is not and this is that ſpirit of Antichriſt, whereof ye heard that it ſhould come, and even now already*

ir Saviour Christ told them and us so, in *Matt.*24. , 25, 26. And also the Apostle *Paul*, by the Spirit Christ, gave a very clear description of him, in *Thess.* 2. 7. *For the mystery of iniquity doth already rk.* That was the Man of Sin, Antichrist,—— s way was a preparing, and paving for him, to t into the Church, or Temple of God, even then his time. But some people will say, and then ly perhaps that are the persons principally con- rned, That this cannot be meant of us, because e do confess that Jesus Christ is come in the flesh: t pray give me leave to tell you, that there is ore in this than a bare verbal confession, that Je- Christ is come in the flesh; pray mind what the ostle saith to this, *Rom.* 10. 9, 10. *That if thou lt confess with thy mouth, the Lord Jesus, and shalt ieve in thine heart that God hath raised him from the d, thou shalt be saved: For with the heart man believeth righteousness, and with the mouth confession is made salvation.* This sort of Faith leads the Soul of his own Righteousness in point of merit, or tification, and leads him to the Righteousness Merits of Christ alone for Justification; for let m confess never so often with their mouth, that us Christ is come in the flesh, if they do not be- e in their hearts that his Righteousness and Me- alone is sufficient to justify and acquit them n sin, and render them acceptable unto God, will joyn their own Righteousness and Works h that of Christ's, it will avail them nothing: the same Apostle saith, That *by the deeds of the shall no flesh be justified; for by grace are ye saved ugh faith, and that not of your selves: For it is gift of God, not of works, lest any man should .* The proper work and office of the Tongue, is confess from the heart, That Salvation cometh Christ's Righteousness and Merits alone, which wrought out in his Rising from the dead, by ch he was justified, and acquitted from all the which lay upon him when he hung on the ss; he was put to Death in the Flesh, but Justi- in the Spirit.

ut if a bare verbal Confession of Jesus Christ g come in the flesh, be sufficient to make a a true Christian, then no doubt but *Ju-* was a good Christian, and was saved, although Scripture calls him *Son of Perdition*, *A lost Son.* on by external profession of the Christian Reli- , but lost for his Treason and Rebellion; as it call the Man of Sin, *Antichrist*: For no doubt *Judas*, as he was an Apostle and a Preacher of st, tho a great Hypocrite and Traytor, yet he ften confess, that Jesus Christ was come in the May, all the Protestants that ever were Hang- for Heretick, confessed, that Jesus flesh: And therefore if this come in the flesh, does acquit them that hanged and burned them, from being the Antichrist; why, then it does also acquit them that were Hanged and Burned, from being Hereticks; for Antichrist is the greatest Heretick that ever was in the World, and all Hereticks are Antichrists; but not them that are commonly called Hereticks, but them that call them so, that put darkness for light. And thus you see clearly, that they condemn themselves of being guilty of the Blood of the Martyrs, by their own Argument, which they vainly use to clear themselves from being Antichrist.

Again, Thirdly, If a bare verbal Confession of Jesus Christ being come in the flesh, be sufficient to interest them in the great privilege of true Christianity, then may the Devils themselves come in for a share of this kind of Christianity, and great Privilege; for they went a great way beyond this, of a bare Confession that Jesus Christ was come in the Flesh; for they owned, and confessed him to be the Son of God, and worshipped him, as Christ told the Devil, when he tempted him, *Luke* 8. 28. *When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus thou Son of God, most high? I beseech thee torment me not.* Luke 4. 41. *And Devils also came out of many, crying out, and saying, Thou art Christ the Son of God; and he rebuking them, suffered them not to speak, for they knew that he was Christ.* And the Apostle *James* 2. 19. *Thou believest that there is one God, thou dost well: the Devils also believe and tremble.* Alas, it is not a notional confession of the Head only, of Jesus Christ in the Flesh, in words only, that will make a Man a true Christian, and intitle him unto all those glorious privileges which does arise therefrom; for people may confess that Jesus Christ is come in the Flesh, in words, and yet at the same time deny it in works, *Titus* 1. 16. *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate.* 2 Pet. 2. 1. *But there were false Prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction.* Jud. 4. *For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness: denying the only Lord God, and our Lord Jesus Christ.* This is a denying Jesus Christ to be come in the flesh Doctrinally.

Again, This Man of Sin is one that pretends to the Apostolical Office, and working of Miracles and Wonders, 2 *Thess.* 2. 9. *Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders:* Who is this *him* that cometh? Why, it was Antichrist the Man of Sin, as you may

if he that cometh, Who is this he that cometh? Why, it is even the ſame again with him that cometh, *viz.* The Man of Sin, the Antichriſt. And what does he do after he cometh? Pray mark: *For if he that cometh, preacheth another Jeſus whom we have not preached, and if ye receive another Spirit which ye have not received, or another Goſpel which ye have not accepted, ye might well bear with him.* Here the Apoſtle Propheſied of another Jeſus, that is, of a falſe tranſubſtantiated Chriſt, as I humbly conceive, which he ſaw by the inſpiration of the Holy Ghoſt, would come into the Goſpel Church or Temple of God, which cauſed God to turn it into a Deſart: And theſe are the ſame falſe Chriſts which our Saviour does forewarn us, and commands us not to go out after them; That is, that we ſhould not believe in them. *Matt.* 24. 23, 24, 25, 26. And there was Signs and Wonders to attend theſe falſe Chriſts which our Saviour ſpake of; inſomuch, that if it were poſſible, they ſhould deceive the very Elect: But they are but lying Wonders, and falſe Signs, as the Apoſtle declares, they are made up of deceit. But here the Apoſtle *Paul* ſpake of another Spirit, which St. *John* calleth *the ſpirit of Antichriſt*, 1 John 4. 3. Rev. 16. 13, 14. This is the ſame ſpirit by which they do work their pretended Miracles, Signs and Lying Wonders; and this is another Goſpel, which is, their Canons and Councils, Decrees and Preſcriptions, and unſcriptural Traditions of old Fathers; and ſo they did caſt off the true and pure Goſpel of God, and do not adhere unto it to this day; and place theſe Scriptures of their own invention in the room of it, and cry them up to be Canonical, and Infallible: And this is that, another Goſpel, namely, A falſe Antichriſtian Goſpel, ſtuffed with nothing but Errors and Hereſie. And pray obſerve what the Apoſtle ſaith, by way of caution, concerning this kind of Goſpel, and them that Teach it, *Gal.* 1. 8, 9. *But tho we, or an Angel from heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed: As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel unto you, than that ye have received, let him be accurſed.* The Apoſtle ſpake by the inſpiration of the Holy Ghoſt, prophetically and clearly of what was to come into the Temple of God, when the Man of Sin ſhould be revealed. And in the 13, 14, 15. verſes of that 2 *Cor.* 11. he gives a clear character of thoſe perſons that ſhould be guilty in aſſiſting to bring in and preach up another Jeſus, and another Spirit, and another Goſpel, into the Temple of God, *viz.* ſuch are falſe Apoſtles, deceitful workers, tranſforming themſelves into the Apoſtles of Chriſt; and no marvel, for Satan himſelf is tranſformed into an Angel of light, therefore it is no great thing if his Miniſters be alſo tranſformed into the Miniſters of righteouſneſs, whoſe end ſhall be according to their works; they are for works of Merits, and in the end they ſhall have as much ſalvation as they have earned by them, theſe you ſee are the Devils Miniſters, and they are acted and influenced by his Spirit, *Rev.* 16. 13, 14. *And I ſaw three unclean ſpirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe prophet: for they are the ſpirits of Devils, working miracles, which go forth unto the kings of the earth, &c.* Acts 20. 28, 29, 30. *Take heed therefore unto your ſelves and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood. For I know this that after my departing, ſhall grievous Wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.* 1 Tim. 4. 1, 2, 3. *Now the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, ſpeaking lies in hypocriſie having their conſciences ſeared with a hot iron, forbidding to marry, and commanding to abſtain from meats which God hath created to be received with thankſgiving of them which believe and know the truth.* Now what Sect, or ſort of perſons are there to be found among Chriſtians, that do forbid Men, that are in ſpiritual Orders, to Marry? or if they are Married, that do forbid them to take that Office or Place upon them? And theſe are the perſons here intended by the Holy Ghoſt, which ſent the Apoſtle an expreſs from Heaven, with the ſore knowledg of it.

The Apoſtle *Peter*, who ſome call the Prince of the Apoſtles, was a married man, for we read of a miracle that our Saviour Chriſt wrought to cure his wives mother of a Fever, *Mat.* 8. 14, 15. and ſeveral of the other Apoſtles were married men 1 *Cor.* 9. 5. And the ſame Apoſtle, namely *Paul*, ſaith in the 1 *Cor.* 7. 9. *It is better to marry than to burn*, *viz.* than to burn in luſts here, and in Hell hereafter to all Eternity for Fornication and Adultery it is better for them to be married ſeven times to ſeven wives ſucceſſively in Gods way and holy Ordinance, than it is for them to borrow or make bold with their neighbours wife once.

And then as for commanding to abſtain from Meats at certain times and ſeaſons, that is univerſal and reacheth to all; and the ſame Apoſtle ſaith *That we may eat whatſoever is ſold in the Shambles, asking no queſtions for conſcience ſake*, 1 Cor. 10. 25. does not ſay eat whatſoever is ſold in the Fiſh-market tho he did not prohibit that; and all thoſe amongſt Chriſtians that are thus guilty which are under this Character, are thoſe [illegible] Man of Sin

heirs from Christ their Head; for tho they confeſs that Jeſus Chriſt is come in the fleſh in words, yet in works they deny it.

Again, the *Turk* never profeſſed the Chriſtian Religion, nor owned the true Goſpel of God, and the pure Inſtituted Worſhip of Jeſus Chriſt, and afterwards Apoſtatized from it, and rejected and deſpiſed the Faith and Truth of the Goſpel, and ſit in the Temple of God, and uſurp a power over all Chriſtian Kings, and Princes, and Rulers, and over all Worſhip and Worſhippers, and ſit in the room of Chriſt in his Temple, and give Laws to mens Conſciences, as this Man of Sin doth, and as the many Antichriſts do. Nor did the *Turk* broach, nor bring in ſtrange and monſtrous Doctrines of Devils into the Church or Temple of God; for mind the Apoſtle, *Act.* 20. 30. *Alſo of your own ſelves ſhall men ariſe*; this could not be *Turks*, for they were Chriſtians; and what ſhall theſe do? *ſpeaking perverſe things to draw away Diſciples after them.* 1 Tim. 4. 1, 2. *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and Doctrines of Devils, &c.* Now can you think this to be meant of the *Turks*? It is ſpoken of perſons that profeſs the name of Chriſt, that do call themſelves Chriſtians.

Here we ſee was Propheſied that in the latter times, that is in the time of Antichriſt's power and reign, ſome, (not all) ſhould depart from the Faith; that is, they ſhould Apoſtatize from the very Doctrine of the true Chriſtian Faith, they would diſown the true Doctrine of Faith, they would depart from the very fundamental Doctrine of Juſtification, and Sanctification and Salvation, by the Righteouſneſs, Merits and Spirit of Chriſt alone; and look to be ſaved by their own righteouſneſs, and Meritorious works, in conjunction with Chriſt's Righteouſneſs and Merits; when it is ſaid in *Act.* 4. 12. *Neither is there Salvation in any other, for there is none other name under heaven given among men, whereby we muſt be ſaved*: and in *Rom.* 10. 3, 4. *For they being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God, for Chriſt is the End of the Law for Righteouſneſs to every one that believeth; for by the deeds of the Law ſhall no fleſh be juſtified.* And they departed from the Faith of one Mediator between God and Man, the Man Chriſt Jeſus, 1 *Tim.* 2. 5. And they have made to themſelves many Mediators.

And they have departed from the Faith of one Interceſſor in Heaven, and have made to themſelves many Interceſſors; when as it is ſaid in *Rom.* 8. 33, 34. *Who ſhall lay any thing to the charge of Gods Elect, it is God that juſtifieth; who is he that condemneth, it is* [illegible] *ceſſion for us; he is our Advocate with the Father*, 1 Joh. 2. 1, 2, 3.

And laſtly, they depart from all other fundamental Doctrines of true Goſpel-worſhip and Diſcipline, and in all theſe departings they depart from God himſelf, who is the chief Good, and ought to be the laſt End, and by this they fall into all miſchief and Hereſie; being drawn away and ſeduced by theſe ſeducing ſpirits, who are falſe Teachers, to give up the ſole conduct and government of their ſouls unto them that have their own Conſciences ſeared with an hot Iron, who feed them with Doctrines of Devils or Demons; they teach or ſpeak lies in hypocriſie. And here the Apoſtle layeth down their forbidding to marry, and commanding to abſtain from Meats, to be part of theſe Lies; *For*, ſaith he, *Speaking lies in hypocriſie, having their conſcience ſeared with a hot Iron, forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe, and know the Truth.* (Mark) they pervert the very End and Deſign of God in the Creation of theſe things; God has created them to be made uſe of in his own way and ordinance, the one in Chaſtity, and the other in Temperance. Not but that a Miniſter or any others are left to their liberty, whether they will marry or not; but they ought not to be impoſed on by others; but in this caſe they are a law to themſelves; neither doth this deſtroy a holy faſting or abſtinency, when it is done heartily and ſincerely, according to God's own appointment and preſcription in his Holy Word; but it wholly deſtroys all Impoſitions that are irregular; and alſo it deſtroys all Phariſaical, Hypocritical Meritorious Faſting and Penance.

But you will ſay, How can this forbidding to marry, and commanding to abſtain from Meats, be part of thoſe Lies and Doctrines of Devils which they ſpeak in Hypocriſie?

Firſt, in forbidding to marry, they injoyn the penalty of Damnation; and pretend that if any perſons in Spiritual Orders do marry, they do not only forfeit the ſaid Office, but do alſo incur the guilt of damnation, and they will yet ſooner abſolve them of the guilt of Fornication or Adultery, as they pretend, than of that offence. Now this is Diametrically contrary to the Holy Scriptures, which is the whole Faith and Truth, which they are departed from; and therefore, it muſt needs be a lie, for the word of Truth ſaith plainly, *That it is better to marry than to burn*, 1 Cor. 7. 9.

Secondly, They do command all to abſtain from Meats, and make the ignorant people believe that they ſhall be damned if they eat fleſh on certain times and ſeaſons which they have prohibited, without a diſpenſation from the Church, which is the

Now the word of Truth ſaith, *Whatſoever is ſold in the Shambles, that eat, asking no queſtions for Conſcience ſake.* And further it is ſaid, *If any of them that believe not, bid you to a Feaſt, and ye be diſpoſed to go, whatſoever is ſet before you, eat, asking no queſtions for conſcience ſake.* Here you ſee the Man of Sin commandeth one thing, and the holy God by his ſervant *Paul* commandeth another; therefore this muſt be a lie, becauſe God is a God of Truth, and cannot lie; and the ſame Apoſtle ſaith, *Let God be true, and every man a lier*, Rom. 3. 4. But the Man of Sin is a lier, and is departed from the Faith, and the Truth is not in him. Thus you ſee how they do impoſe upon the eaſie credulous ignorant people, and make them believe that if they do diſobey the Canons or Commands of their Church, they do incur the penalty of damnation; becauſe ſay they, our Church is infallible, and cannot err. And therefore you muſt believe as the Church believes, or as ſhe commands ye to believe, which is to aſſume that Power and Prerogative which peculiarly and properly belongeth unto God, *viz.* to *make them a willing people in the day of his power*, Pſal. 110. 3. Why even ſo Antichriſt by force or fraud makes them an ignorant willing people in the day of his Dragooning power, by the permiſſion of God. But here lieth the great difference; whereas God when he doth come by his Spirit, by the Omnipotent power of Grace to work upon the ſouls of ſinners to make them a willing people, he alſo maketh them a wiſe and underſtanding people, *Pſal* 119. 130. *The entrance of thy words giveth light, it giveth underſtanding to the ſimple.* God worketh firſt upon the Underſtanding, and then upon the Will, and by that he enlightens the Mind in the knowledg of Chriſt, and then the Will is ſanctified and changed, and ſo of an unwilling people they are made willing: But Antichriſt when he exerts and puts forth his power to proſelyte a ſoul, he works firſt upon the Underſtanding, and then upon the Will alſo; but it is to put out the common light of the Underſtanding in Spiritual things, and wholly depraveth the Will, and reſigns it up to the will of Antichriſt, and then leadeth the Mind wholly into the dark, that they may not diſcern their deceit, nor ſee the true way to come to the knowledg of Chriſt; and therefore they take away and rob them of the Key of Knowledg, namely the Holy Scriptures, which is the Rule of Life and Faith, that every man ought to walk by and believe, becauſe it is the revealed Will of God.

But ſay they, our Church is infallible, and cannot err; that is, ſhe is ſo good and ſo holy, that there needs no amendment nor reformation in her; which if it were true, would be a higher degree of

and the Apoſtles time. We read of Seven Churches at one time in *Rev.* 2. and *Rev.* 3. but we find they had all of them their failings, there was neither Infallibility nor Supremacy to be found among them, tho notwithſtanding it is true the Goſpel true Catholick, Apoſtolical Church, is perfect and infallible; but not in nor of her ſelf, but ſhe is ſo in Chriſt her Infallible Head, for there her perfection lieth, *Epheſ.* 5. 26, 27. *That he might ſanctifie and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* Therefore this Doctrine of Infallibility of theirs muſt alſo be another Lie, which they ſpeak or teach in Hypocriſie; for the Scripture ſaith in *Jam.* 3. 2. *In many things we offend all.* And in *Eccleſ.* 7. 20. *For there is not a juſt man upon earth, that doth good and ſinneth not.* Therefore the Man of Sin cannot be infallible, altho in conjunction with all theſe many Antichriſts and falſe Prophets which do belong unto him. And pray mind what another Servant of God ſaith, tho acted by the ſame ſpirit as *Paul* was, 1 *Joh.* 2. 18, 19. *Little children, it is the laſt time, and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby ye know that it is the laſt time.* And here followeth their Apoſtatizing from the true Church and Worſhip of God, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifeſt that they were not all of us.* Pray obſerve, it was theſe many Antichriſts that went out from the Church of Chriſt, and made the firſt rent or ſchiſm. But the true Church of Chriſt kept her ſtanding, tho perhaps not ſo viſible in ſome Centuries or Ages, becauſe ſhe fled into the Wilderneſs, into her place prepared by God for her, and was hid there, after the Dragon by the permiſſive will of God, got into the Temple of God which is called Heaven, in his Son Antichriſt; for as God is the Father of our Lord Jeſus Chriſt, ſo on the contrary the Dragon is Antichriſt's Father, *Rev.* 12. 1, 2, 3, 6. After this great fight in Heaven which was perſecution of the Church, is the Woman or Church of Chriſt fled into the Wilderneſs where ſhe hath a place prepared by God that ſhe ſhould feed her there 1260 days, which is all the reign of Antichriſt. And the Antichriſtian Church that woman is in the Wilderneſs alſo, *Rev.* 17. 3. For as the true Church is in the Wilderneſs in mercy to her, becauſe ſhe is in her place which God did prepare for her, to hide her in from the Dragon that caſt out floods of wrath and malice after her; ſo the falſe Antichriſtian Church is in the Wilderneſs in judgment to her, for ſhe is bewildered and

did not go first from them, for she kept close to Christ's Standard in all Ages, *They followed the Lamb whithersoever he went*; and did not flinch nor run from their Colours; but these Antichrists deserted the service of Christ, and run from their Colours to Satan the Enemy.

And now to clench this Nail that is driven into the head of Antichrist the Man of Sin, pray look into the same Chapter where he is described and prophesied of, and observe strictly what is the cause that produced this dreadful effect, namely what was it that provoked God to bring this tremendous judgment upon them; and there you shall find that it is charged upon them by way of prediction for their despising and departing from the Faith, 1 *Tim.* 4. 1. which is from the whole Doctrine of Faith, namely the Gospel of God, 2 *Thes.* 2. 9, 10, 11, 12. *Even him whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceiveableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness.* They please themselves with the conceit of being saved by their own righteousness, which is unrighteousness in competition with the Righteousness of Christ for Justification; they departed from the very Doctrine of Faith, the means of Grace and Salvation, which is the Spiritual food under Christ for the souls of true Christian Believers to live upon, *Psal.* 19. 8, 9, 10.——Now that person must needs perish and die that refuseth and despiseth his natural food, and will not feed upon it, but pretend to live upon the wind; why even so it is with a respect to Spiritual food, that soul or souls must needs perish and be damned, that reject and refuse the means of Grace and Salvation: *Because*, saith the Apostle, *they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned.* That is, the whole of their Faith, Doctrine, Discipline and Worship, is one great lie; as the whole of the true Gospel-Faith, Doctrine, Discipline, and Worship, is called the Truth in the same Chapter, in opposition to this great Lie. So that the whole of their Spiritual opinion is only a heap of lies and deceit wrapt up and incorporated together; And therefore called by the Holy Ghost, *a strong delusion, and a lie.* It is a Delusion full of Delusions, or a Lie full of Lies. The Apostle by the Holy Ghost prophesied clearly what a dreadful Judgment God would inflict upon all them that would be thus horribly guilty; *For this cause God shall send them strong Delusions*; first, hence we may observe that God did not proceed in ly, we may observe, that this Judgment did not come of it self, but God sent it. Thirdly, God sent them the Truth, but they did not receive it in the love of it. Fourthly, you may observe that it was not an ordinary weak puny Judgment or Delusion that God sent, which should not be able or strong enough to do the work; no, but it was a strong delusion that should overcome them. Fifthly, you may observe that this strong Delusion was not then come, because that the Man of Sin was not yet revealed. Sixthly, the cause of it was then commencing, for the *Mystery of Iniquity* did then begin to work. Seventhly, hence we may observe, that they themselves did chuse these Delusions, which was their great sin, by which they provoked God to give them up unto them; and so God in his Justice made their sin their punishment; for it is said, *The Backslider in heart shall be filled with his own ways.* Eighthly, we may observe, that altho this *Mystery of Iniquity* did begin to work even then in the Apostles day, yet it was not to come to that full measure and degree of iniquity which it was to come unto, until after his death, that was not until the Man of Sin should be revealed, *Act.* 20. 29, 30. Ninthly and lastly, it is to be observed, that the cause of God's sending this strong delusion unto them, was for their abandoning and casting off the Gospel of God, which tendered Life and Salvation by Christ's Righteousness unto them; and following after lying vanities; it was that which provoked God to inflict this sore judgment upon them, *so that they have eyes and see not, and ears and hear not*; which may very aptly refer to this, *viz.* that these persons have as great natural Gifts and Endowments as other persons have; namely, Sence, Reason, and Understanding, with all the Intellectuals and Faculties that belong unto men as men; but they are not suffered to make use of them upon Spiritual objects or occasions; neither will they suffer themselves to make use of them in that way and manner as would most glorifie God, and tend to the Salvation of their own souls; their Consciences are seared with a hot Iron, they have quite lost all Spiritual feeling; for tho Sences, Reason, Understanding, and all the Faculties do their work and office, yet none of them are to be believed: And who are blinder than those that will not see? They are just like the Images which they do bow down unto, and pray before, *if not worship them.* And they have no better Spiritual use of them than a condemned Malefactor has of the temporal use of his legs, which only serve to carry him to the place of execution. Nay, give me leave to tell ye, that they have no more use of their Sences, Reason and Understanding, in Spiritual things, than these very Images have which they adore, of natural Sences, Reason and Understanding.

least, for look into *Psal.* 115. 4, 5, 6, 7, 8. *Their Idols are silver and gold, the work of mens hands; they have mouths, but they speak not; eyes have they, but they see not; they have ears but they hear not; noses have they but they smell not; they have hands but they handle not; feet have they but they walk not; neither speak they through the throat.* Pray mark the winding up, *They that make them are like unto them; so is every one that trusteth in them:* First, they have mouths, but they must not preach the pure Doctrine of the Gospel of God therewith. 2. They have eyes, but they must not see the way to Life and Salvation by the Righteousness and Merits of Jesus Christ alone with them. 3. *They have ears, but they hear not:* That is, they must not, nor will not hear the Preaching of the Gospel with them. 4. *They have Noses:* But they must not smell any savour in the holy ways and pure worship of God with them them. 5. *They have hands,* but they must not believe them, when they tell them that the Bread or Wafer is but Bread, and is not flesh, nor a material body. 6. *They have feet:* But they must not walk to the House of God with them, but they will walk to the Idols Temple with them. 7. And lastly, *They have Throats:* but they must not pray nor speak unto God through them in a right manner, according to his will and mind; but they pray with them unto Saints departed, and preach up the Infallibility of the Church, and the Doctrine of Implicite Faith, with and to it. And thus they come to have eyes and see not, and ears and hear not, and so are like unto the Images they make and pray to, and before, and by this means the holy Bible cometh to be a sealed Book unto them, *Isa.* 29. 10, 11, 12. And now I leave any one to judg whether this Man of Sin that sitteth in the Temple of God, and exalteth himself above all that is called God, or that is worshipped, can be the great *Turk*; or whether it can be meant of any sort of Protestants whatsoever, for they do not assume any such universal power and dominion, or Soveraignty over Kings and Rulers, Kingdoms and Nations, and over mens souls and consciences. But if the *Turk* be not Antichrist, the Man of Sin, nor the Protestants, then pray who is Antichrist? my answer is this, *viz.* I will name no body, but I will refer ye to the Scriptural Characters that I have observed, and let it be compared to some mens Office and Offices, and to their Faith, Doctrine, Worship, Discipline, Manners and Practices in the world; and they shall answer for me, and tell you plainly who Antichrist the Man of Sin is, for the Holy Ghost in the Sacred Scriptures have drawn his Effigies or Picture so clear and conspicuous, that any man of Gospel-sense, or that hath but the use of natural reason, may wink with both eyes, and tell who the Antichrist is, and where he sits; for indeed the Holy Scriptures have written his name [illegible] head, so that we may read the very Scriptures that relate unto him, in his Office, Doctrines, Worship, Discipline, Practice and Manners, as clear and as plain as we may read his Office, Doctrines, Worship, Discipline, Practice and Manners by and in the Holy Scriptures, *Rev.* 17. 5, 6. with which Scripture I shall conclude this Digression, *viz. And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus.* Now he that runneth may read who this Man of Sin the Antichrist is, if he be not wilfully blind, if they will but give themselves leave to adhere to sense and reason. I have made a tedious digression, by which I have gone a little out of my way, but it was to meet with Antichrist the Man of Sin, and his Adherents, which are all out in the Wilderness with the Woman, or deserted Church, and Idolatrous worship which doth belong unto him, and doth attend upon him. God awaken the Kings of the Earth, and open their eyes that they also may see and know who this the Antichrist is, *Rev.* 17. 16, 17, 18. that he may ride them no longer.

But now, my Dear Friend, although I have taken a very long turn with Antichrist, yet I remember my promise unto you, *viz.* That I would meet you again upon our old Topic or Point of Doctrine that we were discoursing upon, before I met with Antichrist, the Man of Sin, namely the Doctrine of *Transubstantiation*, for I have not done with that as yet; for I have more considerations to offer against it, for the confuting of it; the first shall be this: *viz.* Christ saith, in *Rev.* 1. 18. *I am he that liveth and was dead; and behold I am alive for evermore.* Pray mistake not, for as Christ was God, so he could not die; for his Godhead could not suffer, nor die. But as he was Man, and surety for all sinners that ever did, or that ever should believe in him, so he died; and as he was ordained and appointed by God the Father so to do, in the Confederal Covenant between the Father and the Son, *Zech.* 16. 13. Now, I pray, *Sir*, How can you *Romanists* eat and drink Christ personally and substantially, in his Body, Soul and Divinity; but that Christ at the same time must of necessity suffer and die? And then how many Millions of times must Christ have suffered and died by your hands, according to this Doctrine of yours, since you first brought it into the World? For the Apostle saith plainly, That *if Christ be offered up often, that then he must suffer often*; which clearly infers, that as often as he is offered up, so often he suffers; and he also saith, that *Christ died but once*, Rom. 6. 10. *For in that he died, he died but once; but in that he liveth, he liveth unto God.* And, I pray, *Sir*, do you *Roman-Catholicks* look into your own [illegible]

of the Articles of your Faith, that Chriſt ſuffered once *under Pontius Pilate, and was Buried, and Deſcended into Hell, and Roſe again from the Dead the third Day, and is Aſcended up into Heaven, and is ſat down at the Right hand of God, from whence he ſhall come to Judge the Quick and the Dead.* Which is very true, I do own it to be ſo. And the Holy Scriptures ſay clearly and poſitively, That *Chriſt is aſcended up into Heaven, and is ſat down at the Right hand of God,* and there he is to ſit until God has made his enemies his footſtool: And Antichriſt the Man of Sin, is the greateſt enemy that our Saviour Chriſt hath upon Earth, whom Chriſt will conſume with the ſpirit or rod of his mouth, and deſtroy by the brightneſs of his coming. Tho Antichriſt have uſurped Chriſt's Throne for a long time, in the Temple of God, and Reigned and Ruled over the Souls and Conſciences of men, which is Chriſt's peculiar Prerogative, yet *the time is at hand* that he ſhall be made his footſtool; this was ſpoken Prophetically by *David*, of what was to be in the laſt times, at the period of Antichriſt's Reign, *Pſal.* 110. 1. And our Saviour himſelf gives it further Sanction, in *Matt.* 22. 44. *The Lord ſaid unto my Lord, ſit thou on my right hand, till I have made thine enemies thy footſtool.* Mark 12. 36. Luke 20. 42, 43. Hence we may obſerve, That from Chriſt's ſtate of Humiliation and Aſcention into Glory, until he comes again in Triumph, in his ſtate of Exaltation; all that time that Chriſt ſits at the right hand of God the Father, by God's permiſſive will, his enemies were to be uppermoſt in the World; firſt the Heathen Emperors, and after them, then Antichriſt the Man of Sin, he got into the Temple of God, and his Reign there was to be One thouſand two hundred and ſixty days, which is ſo many years, *Ezek.* 4. 6. until Chriſt comes again and makes him his footſtool. But whether he will come perſonally, as ſome are of opinion he will, or otherwiſe, I will not determine; but I will leave the Reader to the Scriptures, *Acts* 1. 9, 10, 11. *And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſteadfaſtly toward heaven as he went up, behold two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.* Rev. 20. 4. Rev. 1. 7. Job 19. 25, 26, 27. Now, Does Chriſt ſo come in your Maſs? But now if Chriſt be in perſon, ſitting at the right hand of God the Father, in Glory, as you ſee clearly proved by the Holy Word of God he is, and that he is not to come from thence until his enemies be made his footſtool; and that when he does come from thence, he is to come in like manner as he aſcended ſo come, and that his Body is a finite Body; Why if this be ſo, then Chriſt cannot be perſonally and corporeally preſent in the Sacrament of the Euchariſt, in ſo many thouſand places at once, as the Maſs is or may be ſaid, and yet at the ſame time to be perſonally and corporeally at the right hand of God the Father in Glory, making interceſſion with him for poor Sinners; Tho Chriſt, as God, is in all places both in Heaven and Earth, and excluded from no place: But yet as he is the only Mediator between God and Man, ſo he is fixed in Heaven at the right hand of God, until his enemies meaſure of iniquity be full, and then they ſhall all be made his footſtool. He is entred into Heaven as the forerunner, for his people; he entred into Heaven it ſelf, now to appear in the preſence of God for us as an Advocate: *He is the firſt fruits of the reſurrection of the dead.* So that this Doctrine of Chriſt's Perſonal and Corporeal Preſence in the Sacrament, does even contradict and deſtroy your own Faith or Creed, as well as it does overthrow the whole current of the Holy and Sacred Scriptures. As for the former, I will appeal, even unto you your own ſelves who are *Romaniſts*, that do ſay, and pretend to own and believe your own Creed, whether it be not ſo or no? And as for the latter, I will appeal unto all ſorts of Chriſtians whatſoever, that do own and believe the Holy Scriptures to be the revealed word and will of God, whether it be not ſo or no? And alſo I will appeal to their own Sence and Reaſon.

Again ſecondly, Let us hear further what the Apoſtle ſaith, for more light into this dark matter; in 1 *Cor.* 10. 1, 2, 3, 4. *Brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed thorow the ſea: And were all baptized unto Moſes* (who was a type of Chriſt) *And were all baptized unto Moſes in the cloud, and in the ſea: And did all eat the ſame ſpiritual meat: And did all drink the ſame ſpiritual drink: For they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.* Theſe were all true Believers in Chriſt, which were among the Children of *Iſrael* in *Moſes*'s days, and all of them did live by Faith upon Chriſt, and they all fed upon the ſame ſpiritual food then, as we do now under the Goſpel, this is that hidden Manna, *Rev.* 2. 17. This is that meat which God gives his Children to eat, which the World knows nothing of. By Faith, *Moſes* forſook *Egypt*, not fearing the wrath of the King; for he endured, as ſeeing him who is Inviſible. That was by an eye of Faith, *Moſes* ſaw Chriſt in his day, that could not be ſeen by an eye of ſenſe; through Faith he kept the Paſſover and ſprinkling of Blood, leſt he that deſtroyed the firſt born, ſhould touch them; by Faith, they paſſed through the Red Sea, as by dry

Chriſt under the *Moſaical* Law, is wholly aſcribed unto Faith; and that it was Spiritual meat and drink, and the very ſame meat and drink that Believers do live upon ſpiritually now, under the diſpenſation of the Goſpel; hence you may obſerve, that Chriſt was as much materially and corporeally eaten and drank, before ever he had aſſumed humane nature, or had a real material body to eat, and blood to drink, as ever he has been at any time ſince, that he hath taken humane nature upon him; for if Chriſt be really Tranſubſtantiated into his very perſon conſiſting of Body, Soul and Divinity, and ſo eaten, now under the Goſpel, ſince he had a Body, why, then it will neceſſarily and conſequentially follow, that Chriſt was corporeally and ſubſtantially eaten in Body, Soul and Divinity, before ever he had a Body to be eaten; for you ſee it clearly proved from the Apoſtle's words, that the believing *Iſraelites* did eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink then, as true Believers do now under the Goſpel; for the Text ſaith plainly, that *they did all eat of the ſame ſpiritual meat, and did all drink of the ſame ſpiritual drink; for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* The Children of *Iſrael* might as well have Tranſubſtantiated a Rock into the real Body and Blood of Chriſt, and ſo eaten and dranken that inſtead of Chriſt, or for Chriſt, which is to eat Stones inſtead of the Bread of Life; as for you to imagine, or pretend to eat and drink Chriſt corporeally and perſonally in the Sacrament of the Euchariſt: For I will aſſure ye that there is as good Reaſon, and as clear a Warrant and Authority, either from Scripture or Reaſon, to believe the one, as there is to believe the other; for our Saviour Chriſt was ſpiritual meat and ſpiritual drink under the *Moſaical* Law, and he is the ſame and no other now under the Goſpel: Their feeding upon Chriſt, and injoying communion and fellowſhip with Chriſt, under the Law, was Spiritual and by Faith; why, even ſo it is the ſame, and no more, nor no leſs now, nor in all foregoing Ages under the Goſpel. Chriſt is to be received and eaten by Faith, and in ſpiritual love alſo now, as he was then, of which I ſhall give you a farther proof by and by.

Again thirdly, Pray, *Sir*, obſerve ſtrictly what the ſame Apoſtle ſaith, in 1 *Cor.* 10. 20, 21. *But I ſay, the things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God. I would not that ye ſhould have fellowſhip with Devils: Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils.*

The Apoſtle ſpoke this cautionarily, by way of reproof to ſome perſons, perhaps, in that day, told them of *Theſſalonica*, that the myſtery of iniquity did begin to work in that day, 2 *Theſſ.* 2. *For the myſtery of iniquity doth already work.* The Man of Sin, Antichriſt, was a beginning to creep into the Church, the Temple of God, even then as you may ſee in *Verſe* 3, 4. And alſo the Apoſtle by a Prophetick Spirit, did ſpeak concerning ſome that would pretend to be Chriſtians, that would thus horribly profane the Sacrament of the Lord's Supper, which is there called the Cup of the Lord and the Table of the Lord, and that, by making a Sacrifice of that holy Ordinance, which was inſtituted principally, to remember the great Sacrifice that was offered up for Sin, namely, the Lord Jeſus Chriſt, *who was offered up once for all, a living ſacrifice, holy and acceptable unto God.* And it is the expreſs command of Chriſt, *viz. Do this in remembrance of me.*

Now theſe *Gentiles* here, which the Apoſtle does arraign as guilty, that do thus profane the Cup of the Lord, and the Table of the Lord, cannot be meant of the Heathen, Idolatrous *Gentiles* which never profeſſed, nor owned the name of Chriſt, and therefore they never made uſe of this Ordinance; but this was Propheſied of Idolatrous *Gentiles*, pretended Chriſtians, that do own this Ordinance, tho not in *A Right manner*, for they make a Sacrifice of it: And they do alſo own the name of Chriſt in words, tho in works of merit and by works of ſupererogation they deny him. Secondly, Neither could this be ſpoken of the *Jews* which do offer Sacrifices, becauſe the Apoſtle ſaith they were *Gentiles*, that ſhould come into the Church or Temple of God, and offer up this kind of Sacrifice upon the Table of the Lord, which they make an Altar of; which Error of ſacrificing or Myſtery of Iniquity, might be part of that which began to work in the Apoſtles days, which were a forerunner of Antichriſt, the Man of Sin, for the Paſſover, and all the Sacrifices under the *Moſaical* Law, were all but Types and Shadows of Chriſt's coming in the Fleſh, and dying in the Fleſh for ſinners, they were all but ſigns and figures to remember Chriſt by, and Chriſt was ſpiritually injoyed under them, and eaten and dranken in them by Faith, as the Apoſtle aſſerts, which has been already proved, 1 *Cor.* 10. 1, 2, 3, 4. Why, even ſo the Sacrament of the Lord's Supper was inſtituted by our Saviour Chriſt, the Night in which he was betrayed, to keep up a holy, thankful remembrance of Chriſt's being come in the fleſh, and dying in the fleſh, in the room of poor fallen Man that lay polluted in his Blood, in ſin and miſery out in the open field, and none to pity nor help him, neither was he capable to help himſelf; that which was worſt of all, he did not, nor

as an Amorite, and thy mother an Hittite. And as for
y nativity, in the day thou waſt born, thy navel was not
t, neither waſt thou waſhed in water to ſupple thee:
ou waſt not ſalted at all, nor ſwadled at all. This is
lan in a natural lapſed ſtate and condition. None
pitied thee, to do any of theſe unto thee, to have
mpaſſion upon thee, but thou waſt caſt into the open field,
the loathing of thy perſon in the day that thou waſt
n. And when I paſſed by thee, and ſaw thee polluted
thine own blood, I ſaid unto thee when thou waſt in thy
od, Live: yea, I ſaid unto thee, when thou waſt in
y blood, Live. This was the caſe and condition of
ankind after the fall, and is of every particular in-
vidual perſon before the work of Regeneration
ſeth upon his Soul, by the mighty powerful
eration of the Holy Ghoſt, out of which ſtate
d condition there was no Redemption, but by
riſt's offering up himſelf a Sacrifice to ſatisfie
vine Juſtice, and ſo to make up the breach that
had made between God and Man, and reconcile
d and Man together: And this great and only
rifice we are in ſpecial manner to commemorate
he Sacrament of the Lord's Supper, from them
rds of our Saviour Chriſt, *Do this in remembrance*
me.

Why, even ſo the Paſſover, and all the Sacri-
under the Ceremonial Law, were inſtituted and
ointed by God, for a Remembrance, that Chriſt
to come in the fleſh, and die in the fleſh to re-
n fallen Man: And here I will ſhew you the
ver and the Sacrifice both joyned together in
Antitype, or that which they ſignified unto us;
alſo the ſanctifying, purging nature and virtue,
yſical operation of it, in 1 *Cor.* 5. 7. *Purge out*
ore the old leaven, that ye may be a new lump, as
unleavened. For even Chriſt our paſſover is ſacri-
or us.

d as there was a Remembrance of Sin in the
ices, to ſhew what an evil and dangerous thing
and how contrary it is to the holy Nature of
why, even ſo there is a remembrance of ſin
Sacrament of the Lord's Supper, to ſhew
n evil there is in ſin, and alſo how contrary
the Holy Nature of God.

Sacrifice under the Law, and the Sacrament
the Goſpel, are like two great Looking-
in which Believers ſaw the deformity of
d in which they alſo ſee the great Love of
poor ſinful Duſt and Aſhes. In the Glaſs under
, they ſaw that Chriſt was to come and be of-
for ſin; and in our great Glaſs under the
, we ſee that Chriſt hath come, and has
ered up for ſin.—— Sin is ſuch a hainous,
voking thing, that nothing ſhort of the
d precious Blood of Chriſt, the ſpotleſs
God, could appeaſe, or extinguiſh the

expel the guilt, and expiate ſin, and ſatisfie the Juſtice of God, and juſtifie and atone them to God, and purchaſe Eternal Life and Salvation for them, at the price of his own precious Blood, and copious Righteouſneſs, and Alſufficient Merits. And he made up the Breach that ſin did make between ſinful man, and that God, who is of purer eyes then to behold iniquity, with any approbation thereunto; *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord:* And Chriſt received the wages that was due unto us ſinning men; and poor ſinners receive the gift of God that was purchaſed by him: For although God gives it, yet Chriſt purchaſes it. All the Sacrifices under the Law of *Moſes*, no, nor all the good works, nor pretended ſacrifices under the Goſpel, they all cannot take away, nor expiate the leaſt vain ſinful thought; for all our Righteouſneſſes are all but filthy Rags. Tho it is true, we ſhall not be ſaved without Good Works, and right Goſpel Sacrifices, yet we ſhall never be ſaved by, nor for them; for Chriſt ſaith, *Luke* 17. 10. *So likewiſe ye, when ye ſhall have done all theſe things which are commanded you, ſay, We are unprofitable ſervants, we have done that which was our duty to do.* Eph. 2. 8, 9. *For by grace are ye ſaved through faith, and that not of your ſelves; for it is the gift of God:* No, for Faith it ſelf is not of our ſelves, for it is the Gift of God. *Not of works, leſt any man ſhould boaſt.* For if Man were to be ſaved by, and for his own works, he would be proud, and make his boaſt of it: For there is not a prouder perſon upon Earth, in the account of God, than a Phariſaical, ſelf-conceited righteous perſon is. Pray ſee what is ſaid of him, in *Prov.* 30. 12, 13. *There is a generation that are pure in their own eyes, and yet is not waſhed from their filthineſs. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.* And in *Iſa.* 65. 3, 5. *A people that provoked me to anger continually to my face, that ſacrificeth in gardens, and burneth Incenſe upon Altars of brick.* The Prophet here propheſied of a Generation of pretended Chriſtians, Ay, and of ſuch as do look upon themſelves to be the only, Infallible holy Chriſtians, and that are Sacrificers in Goſpel times. Pray mind what he ſaith of them, as followeth, *Which ſay, ſtand by thy ſelf, come not near to me, for I am more holier than thou.* It muſt needs be ſo, when they count themſelves the only Chriſtians, and all other to be Hereticks. But ſee how God accepts theſe perſons and their Sacrifices, that are our Goſpel Sacrificers, *viz. Theſe are a ſmoak in my noſe, a fire that burneth all the day.* And no perſon is pure in his own eyes, but the ſelf-righteous perſon. And I pray hear further what is ſaid by our Saviour Chriſt of ſuch a perſon, *Luke* 18. 10, 11, 12,

a Phariſee, and the other a Publican; the Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, (It may be that was on *Wedneſdays* and *Fridays*) *I give tithes of all that I poſſeſs.* (He thought himſelf Cock-ſure of Heaven, and did not ſo much as dream of ſtopping at Purgatory by the way: But ſee what it all came to at laſt,) *And the Publican ſtanding afar off, would not ſo much as lift up his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.* I ſay again, That all the Sacrifices under the Law, could not take away, nor expiate ſin, for they were but figures of Chriſt the great and only Sacrifice, that was to be offered up in due time, to take away ſin from the ungodly, and make them holy.

Pray, *Sir*, obſerve with me theſe following Scriptures for further illumination, *Heb.* 8. 4, 5, 6, 7. *For if he were on earth* (That is, Chriſt) *he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law, which ſerve unto the example and ſhadow of heavenly things.* Mind, Theſe Sacrifices were but examples and ſhadows, when they were in force, and according to God's appointment, before Chriſt aboliſhed them, of Heavenly things that was to come, that was the fruit, and effect, or product of the heavenly things that were tranſacted between God the Father and Chriſt his Son, in his Eternal Council with the Holy Ghoſt, which proceeds from the Father and the Son, in order to Man's Redemption. *As Moſes was admoniſhed of God, when he was about to make the Tabernacle; for ſee, ſaith he, that thou make all things according to the pattern ſhewed to thee in the Mount: But now hath obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes: For if that firſt covenant had been faultleſs, then ſhould no place have been ſought for the ſecond. Heb.* 7. 19. I do believe the Apoſtle *Paul*, in *Heb.* 8. 4. ſpake Ironically of thoſe Prieſts that were ſo ignorant then, Ay, and that do now offer up material Sacrifices, both of *Jews* and *Gentiles*, in Goſpel times; for it does ſignify that Chriſt is not come in the fleſh, but that he is yet to come and die; which is a down-right denying that Jeſus Chriſt is come in the fleſh, in Works: *For*, ſays the Apoſtle, *if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law.* If he, that is Chriſt, the only high Prieſt, were on Earth, he ſhould not be a Prieſt, becauſe theſe Prieſts that offer Sacrifice under the Goſpel are all Invaders and Uſurpers of Chriſt's Prieſtly under the Moſaical Law, were all but Types and Shadows of Chriſt, of his Coming and Dying; for Chriſt is the High Prieſt, and Prieſt of the moſt High God, *Heb.* 7. 15, 16, 17, 23, 24, 25, 26, 27. *For this Melchiſedec King of Salem, Prieſt of the moſt High God, who met Abraham returning from the ſlaughter of the Kings, and bleſſed him.* And it is yet far more evident, for that after the ſimilitude of *Melchiſedec* there ariſeth another Prieſt, who is made not after the Law of carnal commandment, but after the power of an endleſs life; for he teſtifieth, *Thou art a Prieſt for ever after the order of Melchiſedec*; and they truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death; but this man becauſe he continueth ever, hath an unchangeable Prieſthood; wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them; for ſuch an high Prieſt became us who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens, who needeth not daily as thoſe high Prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did Once when he offered up himſelf. Here you ſee is the durable Prieſthood, *Rev.* 8. 3, 4. there Chriſt is the Golden Altar on which all our Goſpel-ſacrifices of Prayers and Thankſgiving, muſt be offered up to God; or elſe neither the perſon nor the offering will ever be accepted by the Lord. And look into 1 *Cor.* 5. 7. and there you have the Sacrifice. Thus you ſee clearly made out unto you that Chriſt is the only Prieſt, Altar and Sacrifice of which all theſe Prieſts, and Altars, and Sacrifices and the Paſſover, under the Law, were Types and Figures; and therefore the Apoſtle did as it were expoſe and ridicule, or even laugh to ſee the ignorance of thoſe Prieſts that do offer Sacrifices under the Goſpel-Diſpenſation, for a remembrance of Chriſt's yet coming to die for ſin; for that is the ſignification of all thoſe material Sacrifices, when as Chriſt was then come, and had ſuffered, and was gone to Glory; this is more tolerable in the *Jews* who do not believe that Chriſt the Meſſiah is come than it is for any that profeſs themſelves Chriſtians and believe that Chriſt is already come; for the *Jews* do not believe that the Meſſiah is come, and therefore they keep up their Sacrifices and Offerings, they have loſt the very ſenſe and meaning of them and the End and Deſign of God in his firſt ordaining and appointing of them; but for any that pretend to be Chriſtians, and yet to offer up theſe kinds of material Sacrifices, and yet do own that Jeſus Chriſt is come in the fleſh; why I do ſay, that they do confeſs in words that Jeſus Chriſt is come in the fleſh, yet in theſe Sacrifices they do plainly deny it, for it is a turning back again to the *Jews* Law; for theſe Sacrifices ſay plainly, that Jeſus

ing in the flesh put an end to that Ordinance as well as to the Passover, and all other carnal Ordinances, and Ceremonial Rites, when he had finished the work which God the Father gave him to do. Again, another Scripture for Illumination is that in *Heb* 9.8,9, 12. *The Holy Ghost there signifying that the way into the holiest of all was not yet made manifest, while the first Tabernacle was yet standing*; for that first Tabernacle was the Ceremonial Law, of Types and Shadows, and material Sacrifices; *for Christ is the way into the holiest of all*; who was not then come nor manifested in the flesh, when these Sacrifices were in force, 1 *Joh.* 1. 1, 2. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and manifested unto us.* What was this manifestation? why it was Christ, when he came in the flesh, as you may see, 1 *Tim.* 3. 16. *And without controversie great is the mystery of Godliness, God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into Glory.* Christ was justified by God the Father, and acquitted from all the sins of his people when he had suffered and died, and rose again.

But Christ was not so manifested then under the Law when this Covenant was standing which was not faultless, and all these Sacrifices in force and being; which was a figure for the time then present, in which were offered both Gifts and Sacrifices, that could not make him that did the service perfect, as pertaining to Conscience, *Heb.* 7. 19. for the Law made nothing perfect, but the bringing in of a better hope did, *&c.*

Here you see all these Sacrifices and Services under the Law were all imperfect, they could not reach the Conscience to purge and sanctifie that; neither could they purifie nor cleanse the heart; they were all but Figures and Types of that which was to come, which was of the Lord Jesus Christ, the great and only Sacrifice, who was to come, and is offered up; who is said *to be our Passover, and is sacrificed for us.* And it is moreover said, *Neither by the blood of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh.* No, nothing but the Blood of Christ the Lamb of God can cleanse a soul from the guilt and pollution of sin, *Joh.* 1. 29. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

Again, Fourthly and lastly, one Scripture more for the utter overthrowing of all pretended material Sacrifices short of Christ and his Righteousness and [illegible] to expunge and expiate sin and guilt, and sanctifie the soul, and present it unto the Father without spot or wrinkle, like himself, fully justified and acquitted from all the demands of Justice, and wholly discharged from the Law; for Christ's being justified was his peoples Justification, which the Law could not do in that it was weak; for all the Sacrifices under the Law, when they were in force, could not take away sin; and Sacrifices under the Gospel cannot do it; for these material Sacrifices of yours, themselves are *an abomination in the sight of God, and are as smoke in his nose*, Isa. 65. For there never was but one real Propitiatory, and sufficient Sacrifice for all the sins of Gods people both under the Law, and under the Gospel, and that was Christ, who was offered up a living Sacrifice, holy and acceptable unto God, and that but *once*, as I have already proved from the holy Scripture, *Heb.* 10. 1, 3, 4, 5, 6, 11. *For the Law having a shadow of good things to come, and not the very image of the things, can never with those Sacrifices which they offered year by year continually, make the comers thereunto perfect.* But in these Sacrifices there is a remembrance again made of sin, but our Saviour Christ the great Sacrifice perfects for ever them which are sanctified; there cometh all the Believers perfection in at that door, and no where else; *For it is not possible that the blood of Bulls and of Goats should take away sins. In Burnt-offerings and Sacrifices for sin thou hast had no pleasure.* O no; for in these material, Ceremonial Sacrifices, there was much sin and imperfection, and therefore God could take no pleasure in them. *And every priest standeth dayly ministring, and offering oftentimes the same Sacrifices, which can never take away sin.* 12. *But this man, after he had offered one Sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool.*

So that here you see again, That these Sacrifices and Offerings, before Christ came in the flesh, were but for a Remembrance of Sin, and of Christ's coming in the flesh, and dying in the flesh, and rising again to redeem fallen lost sinners; *For whilst we were sinners, Christ died for the ungodly.* And the Sacrament of the Lord's Supper, after Christ's coming in the flesh, and dying in the flesh, and rising again from the dead for our justification, is for a Remembrance that Christ is come in the flesh, and has suffered, and died in the room and place of fallen sinners to expiate the guilt, and to wash away the filth and pollution of sin, and to atone us to God, who was the Just and the Holy One. *He who knew no sin, became sin for us, that we might be made the righteousness of God through him.* Christ is come, and has died in the flesh, and is justified in the spirit, by which justification of his, all true Believers come to be justified freely, and pardoned fully. *Rom.* 33. 34. *Who shall lay any thing to the charge of*

demneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. This word *alſo* ſignifieth, that there is ſome other Interceſſor. Why look into *v.* 26. and there you will ſee, that the Holy Ghoſt maketh interceſſion for the Believer; and in the Believer, the ſpirit indicts all our Prayers in us, if we pray in a right manner, *Rev.* 1. 5. *And from Jeſus Chriſt who is the faithful witneſs, and the firſt begotten of the dead, and the prince of the kings of the earth:* Ay, and that Antichriſt ſhall know in a little time: It draws on a-pace towards a period of his Reign. *Unto him that loved us, and waſhed us from our ſins in his own blood.* This is the only Purgatory for ſinners, there is no Purge to be had for Sin any where elſe; and all that ever were purged and ſaved from the days of *Adam*, until Chriſt came in the fleſh, were ſaved upon the account of Chriſt's coming and dying in the fleſh, to make ſatisfaction to the Juſtice of God for their ſins, as he was their ſurety of that better Covenant, or Days-man, to fulfil all Righteouſneſs for them that believe.

With Holy Reverence be it ſpoken, it is thus: All they that were ſaved before Chriſt came in the fleſh, and died in his eſtate of humiliation, were ſaved upon Chriſt's Word and Credit, upon the account of that Confederal Covenant that was made, in order to Man's Redemption, between God the Father and God the Son from all Eternity, That Chriſt in due time would come into the World, and take up humane nature, and ſtand in the room of poor ſinners, and lay down his Life for poor lapſed undone Man, and to purchaſe Grace and Holineſs for us here, and Eternal Life and Salvation for us hereafter with himſelf in Glory. It is Comparatively, as if there ſhould be a Covenant made between two perſons, for ſuch and ſuch parcels of Merchandize, or for ſuch a parcel of Land, and the purchaſer doth bargain and agree for the ſaid Merchandize or Land wholly upon Credit, and enters into Covenant or Bonds, according to their agreement, to pay him, that he purchaſed the ſaid Premiſes of, ſo much Monies, at ſuch a time as they do agree upon, punctually; Now upon this Conſideration and Contract, he giveth the Purchaſer as ample and peaceable poſſeſſion, and quiet enjoyment of it, as if he had paid him every peny of the Money down upon the Nail: And he reaps all the benefit of it, until the time does come, in the which he doth actually and punctually pay him his Money according to Contract. Why, even ſo it was with a reſpect to Chriſt, in that Confederal Covenant between himſelf and God the Father, in relation to every Believer that was ſaved before Chriſt came in the fleſh, and actually laid down his life for them, 1 *Pet.* 1. 18, 19, 20. *Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your fathers; But with the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot: Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you.*

2. And ſecondly, All thoſe that ſhould be ſaved after Chriſt came in the fleſh, and actually paid the price of Redemption, by laying down his Life, by which he purchaſed all them that ever ſhould be ſaved for time then to come, to the end of the World. Now, this is like a Man that purchaſes all the Wine that ſuch a Vineyard ſhall produce for ſo long time; or like a Crop of Corn that a Man purchaſeth as ſoon as the Seed is ſown, and payeth down every Farthing of his Money long before ever he receives any of the Wine or Corn: Every true Believer throughout all Ages, from *Adam* to the end of the World, are the purchaſe of Chriſt, *Acts* 20. 28. *Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the Church of God which he hath purchaſed with his own blood.* Job 19. 25. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth:* This was ſpoken about One thouſand ſix hundred years befor ever Chriſt was born, or took fleſh upon him. Thus you ſee that Chriſt is the only Sacrifice that is ſufficient and propitiatory for the ſins of all true Believers, both under the Law and under the Goſpel; for they are all of them purchaſed at the price of his precious Blood alone: And none elſe beſide him is the Sacrifice for ſin; and his Blood is the only Purgatory for ſinners, and no other; for we are *redeemed with the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot.*

Now dear *Sir*, Pray be pleaſed to take the Candle of the Lord, and look about all Chriſtendom, and ſee and conſider well with your ſelf, who there be, and what Sect or ſort of perſons are there to be found among them that are called Chriſtians, or do but own the name of Chriſt, that do make a Sacrifice of the Sacrament of the Lord's Supper, and they are the perſons that are here intended by the Holy Apoſtle, who ſpake as he was moved and inſpired by the Holy Ghoſt; for he could ſee by the Infallible Spirit of God, even in that day,—That a certain Sect or ſort of people would come up upon the Stage of Chriſtendom, or into the Temple of God, that would forbid Marriage to pretended Religious Orders of Men and Women, tho the Holy Scripture ſaith plainly and literally, that *it is better to Marry than to Burn.*—And the ſame Apoſtle ſaw by the ſame Spirit, That the ſame ſort of people that forbid Marriage, would further reject the Scripture, by commanding all perſons whatſoever to abſtain from Fleſh: The Apoſtle had an [illegible]

tidings, 1 *Tim.* 4. 1, 2, 3. But the Apostle tells us, we may eat whatsoever is sold in the Shambles (to wit, Butchers meat) asking no questions for Conscience sake. And the Apostle did see by the same Infallible Spirit clearly and spontaneously, that a sort of Idolatrous Gentiles, which are only nominal Christians, would come into the Church or Temple of God, that would make a Sacrifice of the Sacrament of the Lord's Supper, in that Scripture which I quoted before, to wit, 1 *Cor.* 10. 20, 21. *But I say, that the things which the Gentiles sacrifice, they sacrifice unto devils, and not unto God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils.* Now, *Sir*, the Protestants do not make a Sacrifice of the Sacrament of the Lord's Supper, they do not look upon the Elements of Bread and Wine to be Transubstantiated into the real person of Christ, namely, of Body, Soul and Divinity, after their Blessing or Consecrating of them, and so offer him up as a Sacrifice, as you of the *Roman* Community do own, and pretend to believe; and that the Elements are miraculously turned into the real, substantial Body of Christ, *viz.* Body, Soul, and Divinity, and then offer him up as a Sacrifice sufficient and propitiatory for the sins of the living and the dead.

But here will appear two Sacrifices, you will see by and by, in this one,---The Apostle saith, that it is a Sacrificing unto Devils, and not to God, and they that are guilty of this practice have fellowship with Devils in it, and not with God; for saith he, *Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partaker of the Lord's Table, and of the Table of Devils.* Thus you do hear what the Apostle saith; it is not my word, but his, which he spake by Divine Inspiration: *They offer up sacrifices unto Devils.*

But here, I say, are two Sacrifices, as you may observe, in this one:

The first is this, whereas the Priest doth pretend to offer up a Sacrifice sufficient and propitiatory for the sins of the living and the dead, why here the Apostle telleth us plainly, that this is to offer a Sacrifice unto the Devil, and not unto God: So that it is clear, that they do offer a Sacrifice unto the Devil, under a specious pretence of sacrificing unto God.

And the second Sacrifice that springs out of this one Sacrifice, is this, *viz.* The poor Lay-people do really offer up their Senses, Reason, Understanding, and Faith, and all that should be dear unto them, both as Christians and Men, in Sacrifice to the Priest; and they are no longer Masters of their own Senses, Reason, Understanding, Soul and Conscience, for another. *They have eyes and see not, they have ears and hear not*; they are fallen under that heavy Judgment which the Gospel Prophet predicted, and also our Saviour Christ himself, *Isa.* 29. 10, 11, 12. *For the Lord hath poured out upon you, the spirit of deep sleep, and hath closed your eyes: the prophets, and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.* Matt. 13. 14, 15. *And in them is fulfilled the prophesie of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* I do believe that this Prophesie does principally refer to the *Jews*, and took place upon them first, for rejecting and disbelieving Christ the true Messiah; but those Christians that have contracted the same guilt as they did, to reject the Gospel of Christ, they do make themselves guilty of the same sin with the *Jews*, and by that means have lain themselves in the bed of unbelief with them, and are both Sacrificers now in Gospel times, which is to deny that Jesus Christ is come in the flesh; so they lay themselves under the same Judgment with the *Jews*; for one and the same cause, produceth one and the same effects at one time as well as at another, without preventing Mercy: But the Apostle *Paul* speaks clearly of a sort of Christians, that would cast off and reject the Gospel of God, for which God did bring the like judgment upon them, in 2 *Thess.* 2. 11, 12. *And for this cause God shall send them strong delusions, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness.* God punisheth them by their own very sins, and makes it a judgment unto them, as he did by the *Jews*, and they are under much what the same judgment with the *Jews*; for the first did chuse Delusions and Lies, and then God gave them up unto them, just as God gave the *Jews* to a hard heart and a blind mind, and they are all laid in the grave of unbelief and prejudice, against Christ the true Messiah, and therefore they are Sacrificing, and Sacrificing still, now under the Gospel: Why, so God has given up these sacrificing Christians, and so these Apostates or Backsliders in heart come to be filled with their own ways.---And you must certainly give your selves up to strong Delusions, or else you would never abuse and disbelieve the Holy Scriptures as you do, which is the revealed Will of

and walk by; so that the people have no more use of the Gospel than the *Jews* that do not believe that Christ is yet come in the flesh; so that you are as ignorant with a respect to any saving experiemental knowledg of Christ's being come in the flesh, as the very *Jews* are; for while you profess to know him in word, you deny him in works, namely in sacrifices, and other carnal Ordinances; and were not your Consciences seared with a hot Iron, you would never disbelieve your own senses and reason, and understandings as you do, for you must not believe your own eyes that tell you that the Bread or Wafer after Consecration, as it's called, is still Bread, and the Wine is Wine still without any alteration. Nor you must not believe your own hands that give the same account of it unto you; nor you must not believe your own mouth that telleth you, that it is Bread and not Flesh. But the Priest, by what authority I know not, will not suffer the Lay-peoples mouths to make a judgment upon the Wine, whether it be Wine or Blood, tho Christ hath given a particular and an express command for it; as in them words of our Saviour's, *Drink ye all of it*, Mat. 26. 27. *Mark* 14. 23. *And they all drank of it.* But this is your misery, you must believe as the Church believes, or as the Priest commands ye to believe; you must not believe Christ, nor his Apostles, nor his Gospel, nor your own sences, reason and understanding, none of these are to be believed, but all is fast lockt up in unbelief, and the Priest carrieth the Key of your Knowledg at his Girdle; and thus you do see clearly, and spontaneously proved, that you are the persons which the Apostle *Paul* propheſied of, that do make a Sacrifice of the Sacrament of the Lords-Supper, when as there is no material Sacrifices of this kind to be offered up in this manner; for Christ at his coming, and dying, and rising again, put an end to all that kind of worship, *Col.* 2. 14, 15, 16, 18, 20, 21, 22, 23. *Heb.* 9. 9, 10, 11, 12.

But yet notwithstanding give me leave to tell ye, that we have our Gospel-Sacrifices, but they are all Spiritual, *viz.* The sacrifice of a broken heart, and of an humble contrite spirit; and the sacrifice of prayer, and of thanksgiving, and every part of holy worshipping of God in spirit and in truth; these are the Sacrifices that are accepted and well-pleasing unto God, when we offer up our selves in them; when all is offered up unto God upon the Golden Altar the Lord Jesus Christ, and mixed with his Merits, and both the person and the offering covered with his Robe of Righteousness, the only Garment of Salvation, *Rev.* 8. 3, 4. *And another Angel came and stood at the Altar, having a Golden Censer, and there was given to him much Incense that he should offer it with the prayers of all Saints upon the Golden Altar, cense which came with the prayers of the Saints, ascended up before God out of the Angels hand.* This is the Angel of the Covenant, the Lord Jesus Christ, who presents our persons and petitions unto God the Father for us, if they be indicted in us by God the Holy Ghost, *Rom.* 8. 26, 27. *Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God.* And the person must be clothed with Christ's Robe of Righteousness, *Isa.* 61. 10. *I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with ornaments, and as a Bride adorneth her self with her Jewels.* This is the Wedding-garment that every soul hath on that is married to Christ; and hence you may observe floweth all the Saints joy and comfort, from their being justified by the righteousness of Christ.

But if this be so as you see clearly proved that it is, then what a miserable condition must all these poor souls be in, that hope for and expect Eternal life and Salvation upon no better ground nor foundation than their own meritorious works of righteousness, and boast of their works of Supererogation, which will all prove Physitians of no value, and will prove miserable Comforters in the End; they are but sparks of their own kindling, *Isa.* 50. 11. *Behold all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow.*

Thus you do see what a vast difference there is between your Sacrifices, and the Protestants Gospel-Sacrifices, the one is an abomination, and abhorred by the Lord: *The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight:* And the true Gospel-sacrifices are accepted with the Lord in and through Christ, if offered up upon the Golden Altar of his Righteousness and Merits; then they are God's delight.

Now in the next place I shall offer unto you a few modest and solid Reasons, together with some Arguments to confute this gross error, and strong delusion that you, poor souls, are involved in.

In the first place, if this Doctrine of yours be true, why then so far it renders Faith useless, and destroys it; for if our Saviour Christ be personally and substantially come again, and is thus present with his people, why then the use of that part of Faith is at an end. As for instance, before our Saviour Christ came in the flesh, it was the duty

come in the flesh, because God had promised that he should so come, *Gen.* 3. 15.

But after our Saviour Christ did come in the flesh, why then that part of Faith was at an end; for after that, whoever looked for his coming in that nature, did not exercise Faith, but it was a great sin, for it was the product of unbelief, which was a very great Judgment, and it is the very Grave wherein the poor scattered *Jews* have lain dead and buried ever since; and unbelief and prejudice against Christ, is the Grave-stone also that lyeth upon them, and keeps them down. Our Saviour told them, *If ye believe not that I am he, ye shall die in your sins.*——But now the proper work and office of Faith is to see him that is invisible, *Heb.* 11. 27. *By faith he forsook Egypt, not fearing the wrath of the King, for he endured as seeing him who is invisible*; that was Christ. But how can that be? it seems to be a contradiction in it self; what, to see him which cannot be seen! why it must be understood thus, that *Moses* did see Christ by an eye of Faith, who could not be seen by an eye of sence, a bodily eye. And thus *Abraham* the Father of the Faithful did see Christ before ever he came in the flesh: *Your Father Abraham rejoiced to see my day, and he saw it and was glad.* And thus all true Believers do see and discern the Lord's Body at the Sacrament of the Lords-Supper; and he is to be discerned no otherwise there. And *Stephen* the Martyr he saw Christ in Heaven after he was ascended, *Act.* 7. 55. *But he being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God, and Jesus standing on the right hand of God.* But how did *Stephen* see him? why it was by an eye of faith, he being full of the Holy Ghost: Ay, that soul can never miss of seeing Christ at any time, or in any place, that is full of the Holy Ghost; and *Stephen*'s confessing this, made his Enemies mad, insomuch that they run upon him and murdered him; for they perhaps thought that they could see as far as he could, and yet they could see no such sight: *But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned,* 1 *Cor.* 2. 14. Our Saviour Christ can no more be seen now personally and substantially by a bodily eye of sence, while he is at the right hand of God, than he could be seen in *Moses*'s or *Abraham*'s days, which was before ever he had a substantial Body to be seen; neither ever shall he be so seen until he cometh down from Heaven in that manner as he was seen to go up into Heaven, *Act.* 1. 10, 11. *Nor until he appeareth the second time without sin unto Salvation.*——*Without sin!* why, doth not the Scripture tell us that he was without sin before, namely at his first coming? why yes, it does so, and it is very true, that is, thus he was without sin, with a respect to sin in himself; for he was a Lamb without spot or blemish; the Lamb for Sacrifice did Type out unto us the sinless spotless nature of Christ.——But when Christ came first in the flesh, he appeared then in his state of Humiliation in the form of a servant, with all the sins of all the people of God upon him, of all that ever were saved and gotten safe into Glory, and of all that ever should be saved from *Adam* to the end of the world, all the sins of his people past, present, and to come; *viz.* of them that were dead and gone, and of them that were then living, and of them that were then unborn, all concentred upon Christ, but not in him; they all met upon Christ's shoulders, *Isa.* 53. 5, 6. *But he was wounded for our transgressions, he was bruised for our iniquity, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all.* Therefore it is said, *God was manifested in the flesh.* Then indeed Christ was seen with bodily eyes, for he was manifested in the flesh, justified in the spirit, after Christ had suffered and died, and rose again from the dead; when he had paid the debt to God which he stood engaged unto him for, as a surety for sinners; when the Law was fulfilled, and the Justice of God fully satisfied, and the wrath of God wholly appeased, then Christ must needs be justified, and by his being justified all his people for whom he died, were all justified. It was just as if a rich man were surety for a poor indigent man that was deeply in debt, and was not able to pay one farthing; why the Creditors take no notice of the poor Debtor, but fall upon the rich man that is his surety, and arrest him, and cast him into prison, upon which the rich man payeth all the poor mans debts, and then he comes forth, having fully discharged the debt, he and the poor Debtor are both fully discharged, the Prison could hold him no longer, so that both the Surety and the Debtor are justified and acquitted, the Law cannot take hold neither of the Surety nor the Debtor again, for that is fulfilled; why even so comparatively it was with a respect to Christ and poor sinners, he was bound for poor sinners, and the Justice of God past by them, and seised upon Christ, and arrested him, and cast him into prison, *Isa.* 53. 8, 9. *He was taken from prison, and from judgment*, &c. Which I take to be the prison of the Grave, for death could not hold him, but he paid every farthing of all the debt for all them for whom he died; and when he had discharged the debt for poor sinners, then he himself was fully discharged and justified, and all his people in him; and in this sense every believer is without sin, that is, they are free from the reigning condemning power of sin, tho not from the in-being of sin, *Rom.* 8. 1. And so is to be understood that

ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God. But to return to the caſe in hand, *&c.* But Chriſt has never been ſeen by any mortal eye in this world ſince he Aſcended up into Glory; by which you may ſee that this Doctrine of Chriſt's being Corporeally preſent in the Sacrament, deſtroys the uſe and exerciſe of Faith in that Ordinance, which is to ſee him by the eye of Faith, who is at the right hand of God, and is inviſible, which is to diſcern the Lords Body, which cannot be ſeen by a carnal bodily eye of ſence, as you paetend to ſee him in your Sacrament.

Secondly, If this Doctrine of *Tranſubſtantiation* in your Churches ſenſe be true, (to wit) That the Prieſt does convert the Bread and Wine into the real perſon of Chriſt, namely of Body, Soul and Divinity; then this muſt needs be a very great and wonderful Miracle, that muſt neceſſarily and conſequentially follow.

Therefore before we go any further, let us inquire a little into the nature and tendency of Miracles, and of their uſe and end, namely of thoſe Miracles which we do find in Holy Writ, for I am perſwaded it will be worth our while; and let us ſee if there be any kind of correſpondency, or the leaſt coherence between this Tranſubſtantiated Miracle, and them holy, true and real Miracles.

And the firſt Miracle that I will begin with ſhall be that of *Moſes*, when he turned his Rod into a Serpent; why the people that were preſent ſaw that it was a Serpent; and when his Rod ſwallowed up the Magicians Rods, which they by their Inchantments had turned into Serpents, the people ſaw that it was ſo, and their ſenſes and reaſon was ſatisfied of the reality of the thing, *Exod.* 7. 9, 10, 11, 12.

Secondly, When *Moſes* ſmote with his Rod upon the Sea, and the Sea divided and made a way for the Children of *Iſrael* to paſs through as on dry land, the people of God ſaw it, ay and the *Egpptians* ſaw it too, to their utter deſtruction, *Exod.* 14. 16, 17, 21, 25, 26, 27, 28, *&c.*

Thirdly, When *Moſes* ſmote upon the Rock with his Rod, and the water guſhed out, *Exod.* 17. 5, 6. the people ſaw this Miracle, it was not done in Hugger-mugger, for they drank of it, and highly commended it for ſweet water, comparing it to Honey, in Scripture; why their ſences, and reaſon, and underſtanding was ſatisfied that it was a real Miracle, it did not deſtroy their Intellectuals, as your miracle does, nor captivate their ſences and reaſon.

Fourthly, A fourth miracle was that of the Prophet *Elijah*'s raiſing the widows Son that was dead, to life again, in 1 *King* 17. 20, 21, 22, 23, 24. the woman ſaw that her ſon was really dead before, and ſhe alſo ſaw that her ſon was really alive after the Prophet had raiſed him, her ſences and reaſon, *&c.* were ces more in the Old Teſtament, but theſe ſhall ſuffice me, and I hope the Reader alſo.

Secondly, I ſhall give you ſome Inſtances out of the New Teſtament.

Firſt, of the Miracles which our Saviour Chriſt himſelf wrought.

And ſecondly, of ſome of the Miracles which the Apoſtles wrought.

Firſt, of ſome of the Miracles which our Saviour Chriſt himſelf wrought when he was at the Wedding at *Cana*, he turned water into Wine; the people ſaw that it was Water before, and they both ſaw and taſted that it was really Wine after Chriſt had wrought the Miracle; for the Governour or Steward of the Feaſt highly commended it to be far better Wine than any they had drank on before, of that which was of the real blood of the Grape, *Joh.* 2. 9, 10, 23. Here was ſence and reaſon, *&c.* all ſatisfied of the reality of the Miracle.

Secondly, The ſecond Miracle that I ſhall mention, ſhall be that of his Curing the Apoſtle *Peter*'s Wives Mother of a Fever; and you do ſtile St. *Peter* Prince of the Apoſtles, yet a *Married Man*, Mat. 8. 14, 15. *And when Jeſus was come into Peter's houſe, he ſaw his wives mother laid, and ſick of a Fever, and he touched her hand, and the Fever left her, and ſhe aroſe and miniſtred unto them.* The Woman felt the effects of the Miracle, and the people ſaw it, and were all ſatisfied.

A third Miracle of Chriſt's, was his opening the eyes of him that was born blind; his Parents and his Neighbours knew that he was born blind, and they ſaw perfectly and clearly that his Eyes were opened, and that he had received his ſight, *Joh* 9. 18, 19, 20, 21. *But the Jews did not believe concerning him, that he had been born blind, and received his ſight; and they asked them, ſaying, Is this your Son which ye ſay was born blind? how then doth he now ſee? His Parents anſwered them, and ſaid, We know that this is our Son, and that he was born blind; but by what means he now ſeeth, we know not, or who hath opened his Eyes, we know not, he is of age, ask him, he ſhall ſpeak for himſelf.* They knew that he was born blind, and they knew alſo that his Eyes were miraculouſly opened, and were well aſſured and ſatisfied of the reality of the thing.

Fourthly, A fourth Miracle was that of his raiſing *Lazarus* from the dead; his Siſters and Friends had buried him before Chriſt came, inſomuch that his Siſter concluded that he ſtunk, *Joh.* 11. 39, 41, 42, 43, 44. *Jeſus ſaid, Take ye away the ſtone: Martha the Siſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh; for he hath been dead four days. Then they took away the ſtone from the place where the dead was laid, and Jeſus lift up his eyes, and ſaid, Father, I thank thee, that thou haſt heard*

the people which ſtand by, that they may believe that thou haſt ſent me. Mark ye, our Saviour Chriſt was for ſatisfying the people, the ſtanders by, to convince them of the reality of the Miracle, and alſo to let them know by what power and authority he did it. And when he thus had ſpoken, he cried with a loud voice, *Lazarus, come forth. And he that was dead came forth bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.* v. 45. *Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.* Here you ſee the people that were there, all ſaw this great and wonderful Miracle, and all their ſences that were proper to be exerciſed on that occaſion, were fully ſatisfied, and their reaſon was not ſent empty nor blindfold away, nor with a Padlock clapt upon it, as your miracle of *Tranſubſtantiation* always does unto them that believe it.

The fifth and laſt Miracle that I ſhall now mention of our Saviour's, ſhall be the Miracle of Miracles, which was his riſing from the dead, and his Miraculous Appearance unto his Diſciples, which is the Crowning miracle of all which he wrought, tho not the laſt, *Luk.* 24. 36, 37, 38, 39, 40. *And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you: But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.* What made them thus afraid? Why it was Chriſt's Miraculous coming into the room through the Doors, as we may ſay, and ſtood in the midſt of them, the Doors being all ſhut faſt for fear of the Jews. *And he ſaid unto them, why are ye troubled, and why do thoughts ariſe in your hearts? behold my hands and my feet, that it is I my ſelf; handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands and his feet.* Joh. 20. 19, 20, 24, 25, 26. *Then the ſame day at evening, being the firſt day of the week, when the Doors were ſhut where the Diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be with ye.* This made them ſo terribly afraid, becauſe Chriſt came in perſonally among them, notwithſtanding the Doors being faſt ſhut. *And when he had ſo ſaid, he ſhewed unto them his hands and his ſide; then were the Diſciples glad when they ſaw the Lord.* That was, when our Saviour had ſatisfied their ſences and reaſon, and their underſtanding, that it was he himſelf, and not another. Now if you could ſatisfie any body of the reality of our Chriſt, that is Tranſubſtantiated; or if that Chriſt himſelf would ſatisfie people of the truth of it as our true Saviour Chriſt did, it would be ſomething. But *Thomas a Didimus* being abſent this firſt time that Chriſt appeared, he miſt ſight of him, *verſ.* 25, 26. *But Thomas, one of the Twelve, called Didi-*

[illegible] when Jeſus came.

The othet Diſciples therefore ſaid unto him, *We have ſeen the Lord: But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his Diſciples were within, and Thomas with them; then came Jeſus, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you; then ſaid he to Thomas, Reach hither thy fingers, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing.*

If you of the *Roman* Catholicks that are Lay-perſons were but as incredulous about your Doctrine of *Tranſubſtantiation* as *Thomas a Didimus* was of Chriſt's Reſurrection, I know not how the Prieſts would do to ſatisfie you; but here you ſee that our Saviour Chriſt did ſatisfie all his Diſciples, for he ſatisfied their ſences and reaſon, and all the ſcruples that did ariſe in them, and he did not ſend their underſtandings empty away, nor hoodwinkt; here was ſeeing, hearing, and feeling, fully ſatisfied, and reaſon and underſtanding ſent full fraighted or laden away, and no room left for the leaſt doubt or ſcruple to be made of the truth and reality of thoſe Miracles.

But your Tranſubſtantiated Miracle, is ſo far from ſatisfying any perſons Senſes, Reaſon and Underſtanding, whether *Romaniſt* or others, that will but be true to their Intellectuals, that it both betrayeth and deſtroyeth Senſe, Reaſon and Underſtanding; for ye muſt not believe one of them noble faculties, if you believe your Miracle, which is quite contrary to the very nature of Miracles.—— Pray mind our Saviour Chriſt, he comparatively did ſtoop down and condeſcend to *Thomas*'s unbelief; but it was to deſtroy it: And this he did by ſatisfying his Senſes, Reaſon, and Underſtanding alſo, *John* 20. 24, 25, 26, 27. Now, if your Prieſts could do ſo, then it were ſomething like; but becauſe they cannot do it, it is not only nothing, but it is that which is infinitely worſe than nothing, it is a very dangerous, pernicious Doctrine, for it is a ſtrong Deluſion, and it is one of Antichriſt, the Man of Sin's Lying Wonders; for they that pretend to work this Miracle, do deſpiſe and contemn the Holy Scriptures, as you may ſee in that ſame Chapter, where Antichriſt the Man of Sin is deſcribed: For theſe are two of his Characters, *viz.* Lying Wonders, and Diſowning the Goſpel. 2 *Theſſ.* 2. 9, 10, 11, 12. *Even him whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders:* That is, he claims all power both ſpiritual and temporal, which either his craft or his cruelty can reach, *Dan.* 8. 24, 25. *And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper and practice, and ſhall deſtroy the mighty and the holy people. And through his policy he ſhall cauſe craft to proſper in his hand*

ſhall magnify himſelf in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes; but he ſhall be broken without hands. Rev. 17. 14, 16, 17. *The Apoſtle ſaith, that he ſhould come with all deceivableneſs of unrighteouſneſs in them that periſh, becauſe they received not the love of the truth that they might be ſaved: And for this cauſe God ſhall ſend them ſtrong delusions that they ſhould believe a lie, that they all might be damned who believe not the truth, but had pleaſure in unrighteouſneſs.* It is a moſt dreadful judgment, you ſee, that you poor ſouls do lye under, who do believe this Doctrine: The Lord in Mercy open your eyes, and thorowly convince your Conſciences of the evil and danger of it, before it be too late, while the door of Mercy ſtands open; for it is as great a Judgment as that which the *Jews* lieth under; for as your ſins and theirs is much alike, ſo are the judgments which both the one and the other lieth under; the *Jews* they deny Chriſt openly, and you deny him privately; you do confeſs that Jeſus Chriſt is come in the fleſh, in words, but in works you deny him.

3. Thirdly and laſtly, The Apoſtles, whenever they wrought Miracles, the people ſaw that they were Miracles, *Acts* 8. 6, 7. *And the people with one accord gave good heed unto thoſe things which Philip ſpake, hearing and ſeeing the Miracles which he did. For unclean ſpirits, crying with loud voices, came out of many that were poſſeſſed with them: and many taken with palſies, and that were lame, were healed.* And their very enemies did ſee the Miracles which they wrought, and were forced to confeſs and own it; as you may ſee, in *Acts* 4. 16. *Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done, it is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.* And the Apoſtles did raiſe the dead alſo, and the people, both good and bad, did hear and ſee the Miracles which they wrought, and were all ſatisfied with the reality of them, or elſe it could be no Miracle. There was never any Miracle wrought that ever I read of, in the Sacred Scriptures, as I can remember, either by the Prophets who were inſpired by the Holy Ghoſt before Chriſt came in the fleſh, or by our Saviour Chriſt himſelf, or by any of his Apoſtles, that ever deſtroyed mens Senſes and Reaſon, and put out the very light of their Underſtanding; but the Miracles which they all wrought, brought their own clear and undeniable evidence along with them: They have, as we may ſay, ſpoken clearly and fully for themſelves, they need no tricks, nor force, nor cunning artifices to create a belief in the people, of the real truth of them; but all the people that ſaw them, have always been ſatisfied that it was a real thing.

Tho it is true, the wicked enemies many times believing *Jews* did of our bleſſed Lord and Saviour's caſting out Devils, when they ſaid that he caſt out Devils by *Beelzebub* the Prince of Devils, *Matt.* 12. 24. *But when the phariſees heard it, they ſaid, this fellow doth not caſt out devils, but by Beelzebub the prince of the devils.* They blaſphemouſly and boldly did aſſert, that Chriſt the Eternal Son of God did derive his Power and Authority to work Miracles by, from the Devil, when as Chriſt himſelf is the Omnipotent God, the Second perſon in the moſt Glorious Trinity. *Rev.* 1. 8. *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, which was, and which is to come, the Almighty.* John 8. 58. *Jeſus ſaith unto them, Verily, verily, I ſay unto you, Before Abraham was, I am.* Prov. 8. 23, 30. *I was ſet up from everlaſting, from the beginning, or ever the earth was. Then I was by him, as one brought up with him: and I was daily his delight, rejoycing always before him.* And likewiſe concerning that wonderful Miracle of Chriſt riſing from the dead, How did they perſuade and bribe the Soldiers that watched the Sepulchre, to tell the Governor, that while they ſlept, his Diſciples came by night and ſtole him away? *Matt.* 28. 11, 12, 13.

But now this Tranſubſtantiated Miracle of yours does not, nor cannot ſatisfy any Man's Senſes or Reaſon, unleſs it be with Ignorance: I dare be bold to ſay, and appeal to all men, that no *Romaniſt* himſelf can have his Senſe and Reaſon ſatisfied as to the truth of it; for it cannot be, it is impoſſible. All that can be ſaid, is this, their unbelief has overcome and captivated their Senſe and Reaſon, and ſo they do lay a force upon it, and ſuſpend the following of the dictates of it; as our Saviour Chriſt ſaith, *Mark* 4. 12. *That ſeeing they may ſee, and not perceive; and hearing, they may hear, and not underſtand.* They may force their Tongues, and ſo extort a Confeſſion that the Bread, or Wafer in the Sacrament, is the Real Body and Subſtantial Fleſh of Chriſt; but the Eye ſaith, Tongue thou lieſt at the ſame time: for the Eye ſeeth no change upon the Accidents, but they remains ſtill as they were before; which if there were ſuch a change wrought upon them, then the Elements would ceaſe to be, and quite diſappear, but he ſeeth the Elements ſtill remaining as they were. But implicit Faith and Unbelief hath ſo blinded his ſpiritual Eyes, that he muſt not believe his own corporeal Eyes; by which means he cannot, or will not perceive the deceit: And their hearts being ſo hardened through the deceitfulneſs of ſin, that they will not exerciſe their thoughts about it; and their hearts are ſo beclouded, or vailed over with their falſe Doctrine, that although they hear better things with their Ears, yet they muſt not believe them becauſe they are bound to believe as their Church commands them to believe: And

Mouth that can taſte nothing but Bread, or the Waſer, the Mouth cannot taſte one bit or morſel of Fleſh, or feel the leaſt Bone or Griſtle in it. And as for the Wine that is really turned into blood, they muſt take the Prieſts word for that, and pawn the Salvation of their Souls for the truth of it too. But tho they do blind themſelves in this nature, yet their Senſes and Reaſon do their Office, tho they will not hearken unto them, nor give the leaſt credit unto what they inform them.

And Chriſt and the Apoſtle tells them, that it is Bread after Conſecration, and that the Cup is a Cup in which the Wine is, *1 Cor.* 10. 16, 17. And their own Senſes and Reaſon tell them that it is ſo; but they will not believe Chriſt, nor the Apoſtles, no nor their own Eyes, Noſe, Hands nor Mouth; but they will believe as the Church believes, or believe the Prieſt before them all, altho they have neither their own Senſes, Reaſon, nor Underſtanding on their ſide, nor the Holy Scriptures on their ſide, which is the revealed will of God, and ought to be the Rule for every Chriſtian to live and walk by. But, Sir, your own ſenſe, and reaſon, and underſtanding, and the Sacred Scriptures, are all againſt you, and this is the main reaſon why your Prieſts will not permit nor allow the uſe of the Goſpel-light, that holy and Sacred Touchſtone, to the people, for if they did, it would diſcover all their ſpiritual coyn to be but droſs and counterfeit, and it would never paſs among the people, *Joh.* 3. 20. *For every one that doth evil, hateth the light, neither cometh to the light leſt his deeds ſhould be reproved.* They firſt put out the light of the Goſpel, and then they bring them to reſign up their ſences, and reaſon, and underſtanding, and conſcience, and ſouls and all, unto the conduct of the Prieſts or Church. And when they have them thus in the dark, why then they lead them which way they pleaſe, for he is no longer acted nor guided by his own reaſon or underſtanding, nor by the holy Scriptures, but by the Prieſts: O Sirs, look to the Word of God, *Iſa.* 8. 20. *To the Law and to the Teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them.* O precious ſouls, do not deceive your ſelves, I beſeech you, by following theſe blind Guides, but take our bleſſed Redeemer's advice and counſel in *Mat.* 15. 14. *Let them alone,* that is as much as to ſay, do not follow them, *they be blind leaders of the blind, and if the blind lead the blind, both ſhall fall into the ditch.* And the Prophet *Iſaiah* ſaith in *Iſa.* 9. 16. *For the leaders of this people cauſe them to err, and they that are led of them are deſtroyed.*

Again ſecondly, if it be ſo that your Prieſts do, by vertue of their Conſecration, convert the Bread and Wine into the real ſubſtantial perſon of Chriſt, to wit, of Body, Soul and Divinity, why then it [illegible] Chriſt muſt [illegible] compleat, ſubſtantial and intire, lacking nothing of all theſe bleſſed perſonal perfections, as he was when he was here perſonally upon Earth, before he aſcended up into Glory; for this muſt be the inevitable and neceſſary conſequence of it, for even ſo it muſt be, or elſe it is but a meer fantaſtical imaginary Sham-Chriſt, and is of the number of thoſe ſort of falſe Chriſts which our Saviour Chriſt bids us beware of, which are out in the deſert among the falſe Prophets, *Matt.* 24. 23, 24, 25, 26. *Then if any man ſhall ſay unto you, Lo, here is Chriſt, or there, believe it not; for there ſhall ariſe falſe Chriſts and falſe Prophets.* This was propheſied by our Saviour Chriſt, that when Antichriſt, the Man of Sin, did, or ſhould ariſe, that then theſe falſe Chriſts and falſe Prophets ſhould ariſe in great numbers with him, *and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore if they ſhall ſay unto you, Behold he is in the deſert, go not forth; behold, he is in the ſecret chambers, believe it not.* And Antichriſt was to ariſe, and come with all Power, and Signs, and Lying Wonders, ſaith the Apoſtle, which is the ſame character which our Saviour gives of him.

This deſert where theſe falſe Chriſts are, I take it to be a Church or People, profeſſing the name of Chriſt in words, but deny him in works; *being abominable, diſobedient, and unto every good work reprobate,* Titus 1. 16. They are a Company of Deſerters, that have deſerted Chriſt, and run from the true Chriſtian Colours; for you ſee they are a ſort of nominal Chriſtians, that do own Chriſt's Name, but they do follow another Jeſus, as I have already ſhewed from the Apoſtles words, 2 *Cor.* 11. 4. They are a people that have deſerted Chriſt's Standard, who himſelf is Generaliſſimo of all the Chriſtian ſpiritual Soldiers, or Army.

But theſe falſe Prophets and others, are thoſe that are gone over to Antichriſt, who is Head and Generaliſſimo of all the many Antichriſts and Apoſtates.

Now that our Saviour Chriſt propheſied here of Antichriſt's riſing, it appeareth to me to be as clear as the Sun that ſhineth in the firmament; becauſe the Apoſtle hath laid down the very ſame Character of Antichriſt, and his Diſciples and falſe Prophets, as our Saviour had done before; for our Redeemer ſaith, that *there ſhould ariſe falſe Chriſts, and falſe Prophets, which ſhould ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhould deceive the very elect.* And the Apoſtle ſaith, that *the Man of ſin, Antichriſt, ſhould come after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs in them that periſh.* Our Saviour ſaith, conſequentially, Signs, and Wonders, and Deceit. And the Apoſtle alſo ſaith, Signs, Wonders, and Deceit. *If it* [illegible]

they ſhall deceive the very elect, ſaith our Saviour, that is, by their great Signs, and Lying Wonders, *They ſhall come with all deceivableneſs of unrighteouſneſs in them that periſh*, ſaith the Apoſtle. And then here followeth their deſertion of the Standard of Chriſt their General; *Becauſe they received not the love of the truth, that they might be ſaved.* Here they firſt deſert God, and then God deſerts them, as you may ſee in thoſe following words of the Apoſtle, as I have already proved: *And for this cauſe God ſhall ſend them ſtrong delusions, that they ſhould believe a lie, that they all might be damned who believe not the truth:* That is, thoſe who believe not the Goſpel of God in oppoſition to this lie, but had pleaſure in unrighteouſneſs: Surely then this muſt needs be a dreadful deſert, when a Church or people deſert and leave God,—And God doth caſt off them, and deſert and leave them; this I humbly conceive to be the meaning of our Saviour Chriſt, in *Matt.* 24. which does agree, and ſuit ſo well with that of the Apoſtle *Paul*'s deſcription of Antichriſt the Man of Sin; this is that deſert where theſe ſwarms of falſe Chriſts and falſe Prophets are and do reſide, it is a deſerted falſe worſhip. And hear again what is ſaid in 1 *John* 2. 18, 19. with which Scripture I ſhall cloſe this Head, and ſo go on towards the finiſhing of this Diſcourſe; *Little children, it is the laſt time: and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time.* There be the falſe Prophets which Chriſt tells us ſhould ariſe, and ſhow great ſigns and wonders to deceive the credulous people. And here followeth their Apoſtatizing or Deſertion, to wit, *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: But they went out, that they might be made manifeſt that they were not all of us.* Thus you ſee that this Doctrine of yours is not true; and your Tronſubſtantiated Chriſt is but a falſe Chriſt, and of the number of thoſe Chriſts that are out in the Deſart,

Now, I pray, *Sir*, do not take it amiſs that I deal thus plainly with you; nor do not think much of my repeating over ſome things that have been mentioned under former Heads, for you know in a trial at Law among Men, you have often one and the ſame thing repeated over and over, by the Witneſſes and others, *&c.* Ay, and we have it ſo in Scripture alſo in many places, and in many caſes; and I will give you one which relates unto this our Tryal, or Diſcourſe, *Gal.* 1. 6, 7, 8, 9. *I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel: Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt. But tho we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again, If any man preach any other goſpel unto you, than that ye have received, let him be accurſed.* And what the Apoſtle ſaith, ſay I, and let all good men ſay *Amen* to it.

3. Thirdly, If this Doctrine of yours be tru then after Conſecration, as you call it, there wou appear all the lineaments of a Man, viſibly to the ſpectators, with all the faculties of a Man; for was Chriſt when he was here upon Earth perſonall in Body, Soul and Divinity, before he laid dow his Life, and after he took it up again, *viz.* aft he aroſe again from the dead. *Luke* 24. 39. *Beh my hands and my feet, that it is I my ſelf; handle and ſee, for a ſpirit hath not fleſh and bones as ye ſee have.* If this Doctrine of yours be really tru why then it would neceſſarily follow, that all th ſpectators, as well as the partakers, would be ſati fied that it is ſo, and not an imaginary fancy for ſuch is the nature of Miracles, as you ſee ha been clearly proved by ſeveral inſtances both fro Scripture and Reaſon, which do witneſs the trut of it.

4. Fourthly, If this Doctrine of Tranſubſtanti tion in your ſenſe be true, *viz.* That Chriſt is i tire in his perſon, with all the lineaments and facu ties of Man, after Conſecrating the Elements in th Sacraments; then, *Sir*, I would fain know what the Reaſon that he doth not ſpeak, or what ſhou hinder or impede Chriſt from ſpeaking perſonall and vocally now, as well as he did to his Diſcipl after he aroſe from the dead, when they were u der doubts and fears whether it was he or no; whi he ſaid unto them, *Why are ye troubled? and why thoughts ariſe in your hearts? Behold my hands and feet, that it is I my ſelf; handle me and ſee, for a ſpi hath not fleſh and bones as ye ſee me have.* And wh he had thus ſpoken, he ſhewed them his hands a his feet: And if yours be a Real Chriſt, he cou ſpeak now as well as he did then, or as he will wh he cometh to Judge the World, when he will c for Antichriſt, the Man of Sin, who is his great enemy, and call for all the falſe Prophets and Diſ ples that do belong unto him, to give an accou for all their Idolatry and Cruelty, and will then ſ unto them all, *But thoſe mine enemies that would that I ſhould reign over them, bring hither, and ſ them before me*, Luke 19. 27. Now, if you cou prove by clear and undeniable evidence, that ev this Tranſubſtantiated Chriſt of yours did ſpeak any perſon, at any time or times, and gave a directions among perſons about matters and for of Worſhip in Churches, ſeeing there is ſo mu difference in the World about it, then th might be ſomething ſaid unto it, in vindi tion of it; But ſeeing that no ſuch thing can proved, there is no Authority at all to give the countenance or credit

at obtrudes such a silent, mute sort of Christ upon the people, that is altogether speechless, and also nitless unto those that expect to receive any benefit by him.

5. Fifthly and lastly, After all that has been said, will Challenge any of all your Priests, that pretend to have this Infallible knack of working this Miracle or Change upon the Wafer or bit of Bread, and the Cup of Wine, To take a Consecrated, Transubstantiated Wafer, or bit of Bread, and likewise the Consecrated Cup of Wine; and let the Wafer be put among a parcel of Wafers of the very same make, that are not Consecrated nor Transubstantiated, and likewise let the Cup of Wine be put among other Cups of Wine that are not Consecrated, and let but some other person, that will be but faithful and honest mix them together, and take good notice to himself which it is that is Consecrated, and shift the Wine into another Cup, and unless the Priest have any private mark upon the Wafer, or any private notice given him which is the Wine, the Priest himself that Consecrated them, shall not know which it is, or discern any difference that there is between the one and the other, between the consecrated and the unconsecrated, neither in colour, bigness, nor by weight; it shall not weigh one dram more after Consecration than it did before. And is not this a very strange thing, think ye, that there should be such a great Change as this is, wrought upon the Elements, viz. from a little Wafer and Cup of Wine, into the real Body, Soul and Divinity of Christ, and yet that it should not be known, nor discerned in the least, from the rest of the Wafers and Wine, either by sight nor by weight, nor by any the least operation to be discerned or discovered upon the Accidents, when as they pretend to Transubstantiate it into the very person of Christ, composed and made up of Body, Soul and Divinity; and then they offer him up a Sacrifice sufficient and propitiatory for the sins of the living and the dead.

But in the next place, I shall produce you two very great Miracles which this Doctrine of Transubstantiation does afford us, which is essentially in the very Bowels or Womb of it.

1. And the first is this, namely, That it is no less than a very prodigious Miracle, and amazing Wonder, that ever any persons whom God hath endewed with Senses, Reason, Understanding, and all other Faculties and Intellectuals proper to Man, and in as great a measure, as to any other men whatsoever, should yet suffer themselves to be so horribly imposed upon, and expose, or rather abandon all that is dear unto them, to follow a false Christ, which is to depart from the true one, to believe such a piece of Ridiculous, nonsensical Doctrine, which Travelleth with Contradictions, and which teacheth nothing but monstrous Absurdities: Surely persons must sacrifice all the rational part of humanity, or at least postpone it, before ever they can be brought or perswaded to assent and consent unto any such kind of Doctrine: They must wholly unman themselves. And is not this a very great Miracle, think ye?

2. Secondly, The second Miracle which this Doctrine does afford us, is almost as great as the former, namely this, that the Priests should ever have the boldness to make such an invasion upon mens senses, reason and understanding! and have the confidence to impose such horrible absurdities and rediculous nonsence upon the people, that is so full of contradictions in it self, and made of a strong delusion, that is contrary to the Holy Scripture, and contrary to your own Creed, and contrary to Sense and Reason, and contrary to the very Nature of Miracles! for altho Miracles are above Sense and Reason, yet such is the nature of them, that the first thing they do, after they are brought forth, is to see that mens Senses, and Reason, and Understanding are satisfied with the reallity of it, or else it can be no Miracle: For how can a person admire and wonder at a thing that is common, which he seeth no change in, nor alteration upon? Tho it is true, God's end and design in working of Miracles was infinitely higher; for it was for the confirmation and establishing the Churches for the Ages that were to come, and for the good of God's people, and for the greater aggravation of the condemnation of Christ's enemies. But yet still the people saw these Miracles when they were wrought, and were satisfied with the truth and reallity of them; and many were convinced and converted by them, *John* 11. 42, 43, 44, 45.—Now if a Man should tell me, that he is flying in the Air, when I see him go along the street upon the ground, as I my self do, why this begets no manner of wonder in me, except it should be at the Man's Impudence, and for his lying, ridiculous Nonsence: But if a Man did really fly in the Air, and I saw him do it, that would be a Miracle, ay altho he should tell me that he was then walking in the Street. Now in such Cases as these are, Seeing is always to be preferred before Believing; So that this Doctrine of yours is but a meer fancy, a dream, or rather indeed, as the Apostle phrases it, *A strong delusion, and lying wonder*, 2 Thess. 2.

In the last place, our Saviour Christ called it Bread, after he had blessed it; and called the Wine, Cup, after he had given thanks; and the Apostle called it Bread and Cup after Consecration or Blessing of them, when he did exhibit them unto the People, 1 *Cor.* 10. 16, 17. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many, are one bread*

one body, for we are all partakers of that one bread. Believers have Communion with a Crucified Saviour in this Ordinance, by Faith in him, and Love to him.

And our Saviour Chriſt and the Apoſtles, gave both the Bread and the Wine unto all the Members that did partake, as well to the Lay-People, as to the Eccleſiaſticks, without any the leaſt Exception, in them words of our Saviour's command, *Drink ye all of it*; and you will hear that it is called Bread, and breaking of Bread, in ſeveral places of the Sacred Scripture, Acts 2. 42. *And they continued ſtedfaſt in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* 1 Cor. 10. 16, 17. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread, and one body; for we are all partakers of that one bread*, that is, Chriſt the Bread of Life. Here it is ſaid, Communion with the Blood, and with the Bread; that is thus, Believers have Communion with a crucified Redeemer, and Communion and Fellowſhip one with another, in that Holy Ordinance of the Lords Supper. As you may ſee in the ſame Chapter, 20, 21. *verſes*, all thoſe that make a Sacrifice of the Ordinance of the Lords Supper, have fellowſhip with Devils. But in the 17 verſe, there the true Goſpel-Church is called Bread, and ſo is Chriſt her Head alſo; both the Head, and the Body, which is the Church, are called Bread. And in Acts 20. 7. *And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow.* Thus you ſee it was called Bread, and not Fleſh, both in the firſt Inſtitution of the Ordinance by our Saviour Chriſt himſelf; and likewiſe by the Apoſtles at the Celebration of this Holy Ordinance among the Diſciples.

Therefore this eating of Chriſt's Body, and drinking his Blood, is to be underſtood no otherwiſe than our Saviour Chriſt intended and appointed it, which was Spiritual and Sacramental, for to commemorate his death and ſufferings, and all the bleſſed fruits and effects that do flow therefrom into the ſouls of Believers.

There is a feeding upon Chriſt in every Spiritual Goſpel-Ordinance of God in Religious Worſhip and Diſcipline by Faith; the Goſpel-Ordinances are a feaſt of fat things full of marrow, of wine from the lees well refined, as the Prophet *Iſaiah* calls it; and on them the ſouls of Believers do feed and feaſt with, and upon the Lord Jeſus Chriſt. And this feeding upon Chriſt's Body, and drinking his Blood in the Sacrament of the Lords-Supper, as well as in all other Ordinances of the Goſpel aforeſaid, is to be done by faith, as I have already proved; for every believing ſoul doth live upon Chriſt by faith, who is of Scriptures to prove the veracity or truth of t
ſame; and here following I ſhall lay down ſome f
Scriptures inſtead of many which do import a
clearly manifeſt the ſame; and I will begin wi
*Joh. 8. 24. I ſaid therefore unto you, that ye ſhall die
your ſins; for if ye believe not that I am he, ye ſhall
in your ſins.* 1 Joh. 3. 23. *And this is his Command
ment, that we ſhould believe on the name of his Son Je
Chriſt.* Here is God the Father's command for
Chriſt doth not ſay, If you do not eat me, Bod
Soul and Divinity, ye ſhall die; but if you do n
believe that I am he, ye ſhall die in your ſins, b
cauſe ye believed not that I am he, becauſe ye d
not obey me, nor my Father's command; as if o
Saviour ſhould have ſaid, *Rom.* 10. 9, 10. *That
thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſha
believe in thine heart that God hath raiſed him fr
the dead, thou ſhalt be ſaved; for with the heart ma
believeth unto righteouſneſs, and with the mouth confe
ſion is made unto Salvation*, Act. 16. 30, 31. Whe
the ſturdy Jaylor was convinced, he ſaid, *Sirs, Wha
muſt I do to be ſaved?* The Apoſtles did not tell hi
that he muſt go and eat Chriſt's ſubſtantial Body
No, but they told him, *that he muſt believe on t
Lord Jeſus Chriſt, and he ſhould be ſaved, and his hou
Joh. 12. 46. I am come a light into the world, tha
whoſoever believeth on me ſhould not abide in darkne
Joh. 17. 3. And this is Life Eternal, that they migh
know the only true God, and Jeſus Chriſt whom thou ha
ſent.* How muſt they know God and Chriſt, ſo
they might have Eternal Life? why only by beli
ving in him, *Joh. 20. 21. But theſe are written, tha
ye might believe that Jeſus is the Chriſt the Son of Go
and believing ye might have life through his name.* Jo
3. 16, 17, 36. *For God ſo loved the world, that he ga
his only begotten Son, that whoſoever believeth in h
ſhould not periſh, but have everlaſting life. For God ſe
not his Son into the world to condemn the world, but th
the world through him might be ſaved. He that believe
on the Son, hath eternal life; and he that believeth n
the Son, ſhall not ſee life, but the wrath of God abid
on him.* Joh. 5. 24. *Verily, verily, I ſay unto you,
that believeth on him that ſent me, hath everlaſting li
and ſhall not come into condemnation, but is paſſed fr
death unto life*, Joh. 6. 29. *Jeſus anſwered and ſa
unto them, This is the work of God, that ye believe
him whom he hath ſent.*

Thus you ſee, dear Sir, that I have anſwered yo
fully and clearly; and I have faithfully prov
from the Holy Bible, which is my only Library
and alſo I have proved from Reaſon, (for God dea
eth with us as Rational Creatures) that our Savi
Chriſt is to be eaten and drunken by faith, and
love, Spiritually and Sacramentally in that Ho
Ordinance of the Lords-Supper; for it is a Lo
feaſt, in remembrance of the greateſt love

ave his only begotten Son to die for it; and this ove of Christ that was stronger than death, we are o commemorate in that Ordinance, by feeding by aith upon a Crucified Saviour, and not to eat him Corporeally and Substantially in his Person, as you f the *Roman* Catholick Perswasion do vainly pre-end to believe and imagine; the Lord inlighten your minds in the true Knowledg of Christ, and anctifie your understandings, and change your wills, and make you willing in the day of his pow-r; for this is a very dangerous gross Error, and such a one as cannot be parallell'd, but in the case of the poor blind *Jews*; for by this Doctrine of Personal Priests, and Material Altars and Sacrifices, you do put your selves back from under the Gospel Dispensation, and lay your selves under the Mosaical Law; and the consequence of it is this, it is inevitably and clearly a down-right denying Jesus Christ being come in the Flesh. Pray Sir, Consider what I have said; and so my dear Friend, fare ye well, until we meet at the Day of Judgment.

But methinks, I hear some Persons carp and de-ny the Veracity or Truth of the Scriptures, which we Protestants do own and profess to be the reveal-ed Will and Word of God. I had thought to have gone no further, but this layeth me under a Neces-sity and irresistible Obligation to Answer this black and grim Objection, which seems to have way-laid me all this while; or at least, I am jealous that it has, or may be so; and therefore to prevent the worst, I shall by the assisting Power of God, give an Answer unto it.

In the first place, It may be supposed that some Persons, especially them which find themselves the Persons mostly concerned in this Discourse; name-ly, those which teach the poor ignorant People this kind of Doctrine, will be so bold and hardy, as to object against the Veracity or Truth of the Holy Scriptures, and say, perhaps, That they were Invent-ed and made by some Apostate Heretick, (or some other Person) for so it is, and must be; that either the Scriptures which we that are Protestants do own and believe to be the revealed Will and Word of God, are not true; or else their Religion and Scrip-tures must be false; for theirs and ours cannot both be true, because they are directly contrary one to the other, so as nothing can be more; Light and Dark-ness cannot be more, for indeed it is Spiritual Light and Darkness.

Secondly, If the Holy Scriptures be but the Inven-tion of Men, that is to say, mere Human Invention; then it will necessarily follow, That it was either of Men, or good Men that did invent them, one of these two sorts of Men it must be, that cannot be denied; for there can be no Neutrality in this case; *he that is not for Christ, is against him.*

that God, that made and indicted the Holy Scriptures which we Protestants do profess and own, and also believe, I shall prove the Sacred Scriptures to be the revealed Will and Word of God, and not a Humane Invention, and that by Arguments drawn and deducted from Reason. And also, I shall draw a Parallel between the Holy Scriptures which we Protestants profess and own, and the Scriptures which Antichrist doth profess and own, which is that another Gospel which I have spoken unto you of, in *Gal.* 1. 8, 9.

1. In the first place, I do positively assert, That the Holy Scriptures which we profess, could not be invented and made by a Heretick, because it damns Heresy, and so consequently Hereticks, to Hell and Damnation, 2 Pet. 2. 1, 2. *But there were false Prophets among the People; even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.* Now would any Heretick write Destruction and Damnation, and such bitter things against himself, think you? No sure; therefore it could not be a Heretick that made and invented the Holy Scriptures. Ay, but it may be objected that he may be a Heretick, and not know it; why it is very true, a Person may be a Heretick and not know it; nay, I do believe that it is so with all Hereticks; nay, I do believe that the greatest Hereticks in the World, do count themselves the best Christians; nay, the only Christians, and all others Hereticks, *Isa.* 65. 3, 4, 5. *Rev.* 3. 9.—— But yet notwithstanding in this respect he could not be a Heretick, but he must know it; for what is Heresy, but Error and Falshood about Spiritual things; it is a mis-guided Judgment; and could any Man have such Gifts and Parts, as to invent the Scrip-tures, that must not certainly know that what he writ at the same time, were lies and falshood; and what he writ in the Name of God, and for God's Word, was but his own? It is impossible that ever he could be a Heretick in this Sense, but that he must know it; and surely he would never have written so severely against Heresy and false Doctrine; therefore the Scriptures which we profess, must not be the Word of Man.

2. Secondly, It could not be an Apostate of any sort that writ the Holy Scriptures, or that invented them; for see what it saith of such, Heb. 6. 4, 5, 6. *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance; seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.* Now would any kind

of Apostate, either from you to us, or from us to you, or to nothing at all, which is better than that which some People profess, ever write so severely against his own Practice, and exclude himself from Heaven and Happiness for ever? Therefore it could not be an Apostate that made and invented the Scriptures.

3. Thirdly, It could not be a Hypocrite that invented the Scriptures which we profess and own, because it denounceth Wo and Damnation to such, Matth. 23. 13, 14. *Wo unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdom of Heaven against men: for ye neither go in your selves, neither suffer ye them, which are entring, to go in. Wo unto you, Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.* Now can it be imagined that ever either Heretick or Apostate, or Hypocrite, would write thus dreadfully against themselves, when as these three sorts of Men, especially, in all Ages have been the greatest Sticklers against, and Opposers of the Holy Scriptures; and also the most violent Persecutors of them who are, or have been the strictest Professors of it?

4. Fourthly, It could not be a Coveteous and Proud Person, or a Griping Usurer, that made or invented the Scriptures, because it speaks against them, as much as it does against them that make Images, and bow down unto them, and worship them, which God hath positively forbid, *Exod.* 20. For a covetous Person, the Scripture hath particularly Branded with that black-Pitch-Mark of Hell, namely Idolatry, in these words, *viz. Beware of Covetousness, which is Idolatry.* And our Saviour hath told us, that it is a very difficult thing for a rich Man, who trusteth in his Riches, to get to Heaven, and be saved. And it is said, that God resisteth the Proud, and beholdeth them afar off; and the Usurer is much spoken against in the Holy Scriptures; therefore it could be neither of these bad Men that made or invented the Holy Scriptures, because they would never have written so severely against themselves, for it is contrary to Nature.

5. Fifthly, It could not be a Whoremonger, nor an Adulterer, for the Scripture saith, That *Whoremongers and Adulterers God will judg.*

6. Sixthly, It could not be a Thief, or a Murderer, nor an Unrighteous Person, nor a Lier, nor a Fornicator, nor an Extortioner, nor a Reviler, nor a Conjuring Sorcerer, nor an Effeminate Person, nor an Abuser of himself with Mankind, neither could it be a Drunkard, or a Glutton. It could not possibly be any of all these sorts of bad Men, that made or invented the Scriptures, because they would never have denounced such heavy Judgments against themselves for all these Sins which are against the very Light of Nature, 1 *Cor.* 6. 9, 10.

7. Seventhly, It could not be any of these two Bed-Rolls of Sinners, that made or invented the Holy Scriptures, which you have discovered by the Apostle *Paul*, in *Rom.* 1. 26, 27, 28, 29, 30, 31, 32. and in 2 *Tim.* 3. 1, 2, 3, 4, 5. Surely these Sinners would never have pronounced such a dreadful Sentence against themselves.

8. Eighthly, It could not be a Persecutor, that made or invented the Scripture, for it hath set a *Cain*-like mark upon him, *viz.* the vilest and basest of Men, *Acts* 17. 5. *But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people.* And our Saviour Christ calls them, *A generation of vipers and serpents, Matth.* 23. 31, 32, 34, 35. Surely then, if Persecutors had made or invented the Scriptures, they would never have written thus against themselves.

9. Ninthly, It could not be a Sabbath-breaker, or one that profaneth the Lords Day, that made or invented the Scriptures, because the Scriptures are very strict for the due observing the Sabbath, or for keeping a Day unto the Lord; and there is severe Penalties prescribed and made, to be inflicted upon the Transgressors of that Holy Law of God.

10. Tenthly, It could not be an Atheist that made and invented the Scriptures, because it discovers the glorious Attributes of the Divine Being, and his Works of Creation and Providence, and denounceth Hell and Damnation against all Atheists; therefore it could not possibly be an Atheist that made and invented the Holy Scriptures.

11. Eleventhly and Lastly, to name no more bad Men; It could not be any Person made and invented the Scriptures, that was an Idolater, that invents and *makes to himself any graven images, or the likeness of any thing that is in heaven above, or in the earth beneath, or in the sea, or in the waters under the earth,* Exod. 20. 4, 5. That bow down to them, and say their Prayers before them, and perhaps pay Divine Adoration unto them. Read what the Scripture saith of these, *Psal.* 115. 4, 5, 6, 7, 8. *Psal.* 97. 7. Isa. 40. 18, 19, 20. *To whom will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman, to prepare a graven image that shall not be moved.* Isa. 44. 16, 17. *He burneth part thereof in the fire: with part thereof he eateth flesh: he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image: he falleth down unto*

and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god. Now certainly, it could be none of these sorts of Persons that made or invented the Holy Scriptures, which we Protestants do own and believe to be the eternal, unalterable Word and Law of God.

Object. But it may be some may say, Yes, it might be such a Person that made the Scriptures; for we do not make these Images for any other end or design, than to put us in mind of God, and our Duty towards him, and that they are the Lay-mens Books, to teach and instruct them.

Pray give me leave to put a Case unto you. Now suppose for Argument sake, to illustrate the matter, that the King's Majesty in Concurrence with his two Houses of Parliament, the Great Council of the Land, should make a Law for some Reason of State, that it should be no less than High Treason for any of his Subjects to make his Image, or to have his Picture, or the Likeness of any thing that doth belong to him, in Imitation of it; and Issue out his Proclamation, straightly and strictly forbidding all his Subjects attempting the doing it, upon Pain of the inevitable escaping the severest Punishment, which properly belongeth unto those that are Guilty of High Treason. But yet, notwithstanding this severe Prohibition of the King, there should be some Persons would be so daring and bold, as to presume to do it out of a pretended, but blind Zeal of Loyalty; and not rest satisfied in, nor with their own Treason and Rebellion, but they would force others of his Subjects to do so likewise, or else they would knock them in the head, or burn them, because they were truly Loyal, and kept to the Kings Laws in this Case made and provided.

Pray, which of these two sorts of Persons are the best, and the most Loyalest Subjects, think you? I know you will say, those that obeyed the Kings Laws; for as it is in Spiritual things, so in this, Obedience is better than Sacrifice. Why, the Law of the King of Heaven, who is King of Kings, and Law-giver to all his Creatures, *viz.* the Great Charter of Heaven, is, that we shall not make, nor have, nor bow down to, nor worship any sort of Images, or the likeness of any of the things in Heaven, or in Earth, or in the Sea, or in the Waters under the Earth. Whatever some People think of it, I will assure them from the Word of a Jealous God, it is no less than Spiritual High Treason, and punishable by the Great Charter of Heaven, with no less than Hell and Damnation, without unfeigned Repentance, and a thorough Reformation, Deut. 5. 8, 9. *Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thy self unto them, nor serve them: for I the Lord thy God am a jealous God.* Therefore it could be none of these sort of bad Men, nor no other bad Men whatsoever, that had any hand, in the least, in making or inventing the Scriptures, which we that are Protestants of all sorts, do own and believe to be the Word of God.

2. Secondly, In the second place, neither could it be good Men that made and invented the Scriptures of their own Brain. First, It could not be them which count themselves Good: Nor, Secondly, Could it be them whom God by his Grace hath made Good.

1. First it could not be a Moral Honest Good Man, that made and invented the Scriptures, who counts himself so; for he will tell you, That he shall go to Heaven, and be saved, because he deals uprightly and justly with all men, and payeth every one their own, and does wrong to no man, and I do as I would be done by; which is all very good in its place; and let me tell you, that it is so good, that there is no going to Heaven without it; but yet let me tell thee also, Tho thou dost give Man his due, yet if thou dost not give God his due, it will all avail thee nothing in Point of Justification and Salvation: But what is it to give God his due? Why the sole Conduct and Government of thy Soul, all thou art, and all thou hast, must be resigned up to God from whence thou didst receive it; thou must forsake all, whenever God in his Providence calls thee to it, and deny thy self, and follow Christ the Lamb of God whithersoever he goeth. Will you see a full Scripture for proof of this? Why you shall, *Matth.* 19. 18, 19, 20, 21. *Jesus said, Thou shalt do no murder; thou shalt not commit Adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and thy mother; and, thou shalt love thy neighbour as thy self. The young man saith unto him, All these things have I kept from my youth up; What lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come and follow me.* Moral Honesty will not do, unless we follow Christ by Faith, and in Love. Therefore it could not be a Moral Honest Man that made or invented the Scriptures, because they are quite against him; and surely if the Moral Good Man had made them, he would have made his way wide enough for himself to go to Heaven, and be saved by his Morality.

2. Secondly, There is another sort of Persons that count themselves so good, that they think there is none like them, but that they are the only good men in the world, *Isa.* 65. *Rev.* 3. 9. —— And these are a whipping sort of Good Men, the *Pharisaical* self-righteous Men, that are so zealous in their way to make up a Righteousness of their own, to be justified and saved by, that they will whip themselves

and hang and burn their neighbours for God's sake; and this sort of men in all Ages have justified themselves, and condemned all others. Pray hear what our Saviour Christ saith of these, *Luke* 18. 10, 11, 12, 13, 14. *Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are.*—Our Saviour Christ has told us, that Publicans and Harlots shall go to Heaven before a self-righteous Man shall. And in *Prov.* 30. 12, 13. *There is a generation that are pure in their own eyes, and yet are not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.* Thus you see that it could not be a Self-righteous Man which counts himself a good Man, that made and invented the Scripture; that makes up a righteousness of his own, part of works of Mercy, and part of works of Cruelty; who are for Meritorious works, and works of Supererogation: that think to climb up to Heaven by that Rope of Sand; for if such a Man had made the Scriptures, he would never have written such bitter things against himself, and left himself in the hopelessest condition of all sorts of men in the whole World, of ever being saved, without a change of that principle.

3. But Thirdly and Lastly, Might it not be a good Man that had the Grace of God in his heart, and the fear of God before his eyes, that might invent and compose the Scriptures? To this I answer in the negative; No, it is impossible that it could be: Tho, it is true, there is nothing in the Holy Scriptures that is against him for his goodness, as there is nothing in them that doth indulge a wicked Man in his wickedness. And therefore you will say, that a good Man was the likeliest of all men to have made and invented the Scriptures. But yet notwithstanding give me leave to tell ye, that a good Man could not, nor dare not invent the holy Scriptures, for it is utterly inconsistent with his goodness; for can he be a good Man, and yet at the same time be a deceitful Man? For he would be the inventer of an evil thing, if it were invented by Man, for it would be a Lie; because instead of being the Word of God, it would be the word of Man: But you see this cannot possibly be; for it would be to do evil, that good might come of it, which the Scriptures does down-rightly forbid.

But you will say, If neither bad men, nor good men made and invented the Scriptures, Then pray, who were they made and invented by?

To this I answer, the Word of God telleth us all plainly in these following Scriptures, who it was that made the Holy Scriptures, 2 *Pet.* 1. 20, 21. *Knowing this first, that no prophesie is of any private interpretation: that is, Man did not invent them; but holy men of God spake as they were moved by the holy Ghost.* 2 Tim. 3. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* Rev. 1. 1. *The Revelations of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his Angel unto his servant John.* And in *Heb.* 1. 1, 2. *God who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, Hath in these last days spoken to us by his son, whom he hath appointed heir of all things; by whom he also made the worlds.* John 1. 14. *And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth.* Christ is the essential Word of God, and all godly men have the Spirit of Christ dwelling and abiding in them; and that is the reason that good men in all Ages have put such a value upon the Holy Scriptures, and would suffer any thing, rather than part with the Holy Scriptures: *David* prized them above his appointed food; and the Martyrs prized them above their Lives, which made them go joyfully to Prisons, to the Gibbet, to the Flames; and this made them rejoyce at the place of Execution, and clap their hands in the Flames, which struck terror to their Adversaries. And what made them do this? Why, next unto the holy Ghost, it was because they knew that the Holy Scriptures were true, and that their Redeemer that was revealed in them, ever liveth, and did make satisfaction and intercession to God the Father for them: Ay, and he was with them and in them at the Gibbet, and in the very Flames, as he was with the three Worthies of old, in the fiery Furnace, *Dan.* 3. 25. *He answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God.* I hope by this time, you are not only perswaded, that the Scriptures that we Protestants do profess and own, were not the invention of Man; but also you are satisfied of the veracity, or truth of them, That they are not invented by men of any sort, but are indeed, and in truth, the Holy Word of God.

But lest you should be yet staggering or stumbling, for further corroboration, I will add Eight Arguments, and I will draw a parallel between our Scripture, which we Protestants do profess and believe to be the Word of God, and the Scriptures of Antichrist.

1. First of all, my first Argument shall be this, If the Holy Bible does not give the least indulgence or countenance to any kind of Sin and Iniquity whatsoever, then the Scriptures must be the revealed Will and Word of God: But the Holy

we Proteſtants of all ſorts, do own and believe to be the Word of God, does not give the leaſt Indulgence or Countenance unto any kind of Sin or Iniquity: Therefore the Holy Scriptures muſt be the Word of God, and not the Invention of men.

Secondly, If the Scriptures were not made by bad men, nor invented by Good men, then it muſt be infallibly the word of the true and living God. But you ſee clearly proved that the Scriptures were not made by bad men, nor invented by good men; therefore they muſt be the Word of the living and true God, and made by him without the help of man.

3. Thirdly, If the Scriptures do not in the leaſt degree, diſcourage and diſcountenance Grace and Holineſs, but is the promoter of it; then the Scriptures muſt be the Holy Word of God. But the Scriptures do not in the leaſt degree diſcourage or diſcountenance Grace and Holineſs, but do promote it in the hearts of Believers; Therefore the Holy Scriptures muſt be the infallible Word of God, not the word of Man, nor of Mans making or inventing.

4. Fourthly, If the Scriptures teach all Goodneſs and Virtue, Moral and Divine, both for Body and Soul, and Detect and Condemn all manner of Evil, which is hurtful to Body and Soul, both temporal and ſpiritual Evils, and gives righteous Rules to Men to walk by, and ſhews them what is Good, and how they ſhould demean themſelves in every Relation, Station and Condition, from the Prince upon the Throne, unto him that grindeth at the Mill; and teacheth the Prince how to Rule and Govern in Righteouſneſs and Peace; and teacheth the People how to be governed in the fear of the Lord, and to obey them that have the Rule over them, not for Wrath, but for Conſcience-ſake, and all for the Good and Weal both of Prince and People. Then, ſurely the Scriptures muſt be the Word of God, and not the Word of Men. But the Holy Scriptures which we Proteſtants do own and believe to be the word of God, do teach all Goodneſs and Virtue, Moral and Divine, both for Body and Soul, and Detect and Condemn all manner of Evil, which is hurtful to Body and Soul, both temporal and ſpiritual Evils, and gives righteous Rules to Men to live and walk by, and ſhews them what is Good, and how they ſhould demean themſelves in every Relation, Station and Condition, from the Prince upon the Throne, unto him that grindeth at the Mill; and teacheth the Prince how to Rule and Govern in Righteouſneſs and Peace; and teacheth the People how to be governed in the fear of the Lord, and to obey them which have the Rule over them, not for Wrath, but for Conſcience-ſake, and all for the Good and Weal, both which we Proteſtants of all ſorts do profeſs and believe, muſt be the Word of God, and not the Word of Men, nor of Mens Invention.

5. Fifthly, If the Scriptures had been invented by any ſort of ſinful men whatſoever, then certainly that ſinful man would have made proviſion for the fleſh, and given Indulgence to his own ſin and luſts; for it is natural for every one to be kind to themſelves, and to cheriſh that which they love.

But the Holy Scriptures do no not give the leaſt Indulgence or Countenance unto any one particular Sin or Immorality in the whole Book of God, from the firſt of *Geneſis* unto the laſt of *Revelations*; but the whole Current of the Scriptures is bent againſt it.

Therefore the Scriptures were not the Invention of man, but muſt be the Word of God.

6. Sixthly, If the Scriptures in all Ages have been the Object of wicked and ungodly mens rage and malice, which have cauſed them to perſecute thoſe perſons to the very Death, that have been the ſtricteſt Profeſſors of it, then it could not be wicked men that made and invented the Scriptures.

But the Holy Scriptures in all Ages have been the Object of wicked and ungodly mens Rage and Malice, which have cauſed them to perſecute thoſe perſons to the very Death, that have been the ſtricteſt Profeſſors of it.

Therefore it could not be wicked and ungodly men that made or invented the Holy Scriptures; But it muſt be the Word of God.

7. Seventhly, If wicked men had made and invented the Scriptures, Satan having the Government and Conduct of them, and they being acted and influenced and led by his Spirit, as a Good man is acted and influenced, and led by the Holy Ghoſt; for Satan ruleth in the Hearts of the Children of Diſobedience; for he is their Father, *John* 8. 44. *Ye are of your father the Devil, and the luſts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; when he ſpeaketh a lye, he ſpeaketh of his own; for he is a lyar, and the father of it.* Now, I ſay, if the Children of the Devil had made the Scriptures, they would have been tender and favourable unto their Father's Kingdom and Intereſt, and have given ſome Countenance unto it, and not have made the whole bent and ſtream of the Scriptures againſt it, and afford no manner of Indulgence to themſelves, who are the Devil's Subjects or Vaſſals, or rather his Bond-ſlaves indeed, nor no manner of Relief or Support to his Kingdom; But are made againſt all Hereſie and all other Iniquity, which is that wherein the ſtrength of the Devil's Kingdom lieth; then ſurely the Holy Scriptures muſt be the Word of God, and not

But the Holy Scriptures which we Protestants do own and believe to be the Word of God, are against all Heresie and all other Iniquity whatsoever, which is that wherein the strength of their father's Dominion lieth, and doth afford no manner of relief nor support to the Devils Kingdom, nor no kind of countenance to his subjects or children. But the whole bent and stream of the Scripture is against his Kingdom, subjects and children, therefore the Holy Scriptures could not be invented or made by any of them, but it must be the infallible true word of the everlasting God, who cannot lie nor deny himself; and it was indicted by his Holy Spirit, and written by holy men of God as they were moved and inspired by the Holy Ghost.

Eighthly and Lastly, If it be not in the Power of a Good Man to give the Reward that cometh by Grace, of Eternal Life and Salvation, which is the full Fruition and Enjoyment of God for ever in Glory, which is promised in Scripture unto all them who believe and obey it; Nor to execute the threatnings of Hell and Damnation, by punishing all those with eternal torment which the Holy Scriptures have denounced against all them that transgress by their disobedience unto it, because it would be to promise that which he was no way in the least measure or degree capable to perform or make good, and threaten that which he hath not a power to execute.

Then it could not be a good man that made or invented the Scriptures.

But it is not in the power of a good man to give the reward that cometh by Grace of Eternal Life and Salvation, *Tit.* 1. 2. which is the full fruition and enjoyment of God for ever in Gloty, which is promised in Scripture unto all them who believe and obey it, nor to execute the threatnings of Hell and Damnation, by punishing all those with eternal torment, which the Holy Scriptures hath denounced against all them that transgress, by their disobedience unto it, *1 Pet.* 4. 17, 18. Because it would be to promise that which he knew in his own Conscience that he was no way in the least measure or degree capable to perform or make good, and to threaten to inflict that punishment which was not in his power to execute; and so he would have been a liar and an impostor, which is quite contrary to the Principle of a good man, and it is utterly inconsistent with his Goodness.

Therefore it could not be a good man that made or invented the Sacred Scriptures, because this power is peculiar and wholly in the hands of God, and therefore it must be the word of God. The Apostle St. *Paul* saith, *But I certifie you, brethren, that the Gospel which was preached by me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

Thus you see clearly proved, That the Hol Scriptures were not made nor invented by eithe good men or bad men. Therefore it must be u doubtedly the Infallible Word of the True and E ver-living God, and not a humane Invention.

Now I shall close up this Discourse in drawing Parallel between some part of the Holy Scripture of Christ, and the Scriptures of Antichrist, whic is that *another Gospel*, as the Apostle called it in 2 *Cor* 11. 4. and *Gal.* 1. 8. 9. And I shall Answer anothe Objection with Three Arguments, and so finish th whole.

1. First the Gospel of Christ teacheth Lov Peace, Meekness, Humility, and lowliness o mind, *Col.* 3. 15. 2 *Tim.* 2. 24, 25.

But the Gospel of Antichrist teacheth men Ha tred, Variance, Pride, Malice, and Slaughtiness o Spirit.

2. Secondly, The Gospel of Christ teacheth me to do good for evil.

But the Gospel of Antichrist teacheth men to d evil for good; for if they know that a man doth bu endeavour to convince them of their Errors an Heresie, which is the greatest and best good that any man can do for a Person, they will Burn or Han him, or clap him up in the Inquisition for a Here tick, if it lieth in their Power, which is to do th greatest evil for the greatest good.

3. Thirdly, The Gospel of Christ teacheth me *to do to others as they would be done by themselves*, Matth 12.

But the Scripture of Antichrist teacheth men t do by others as they would not be done by themselve

4. Fourthly, The Gospel of Christ teacheth me *to pray for their Enemies that persecute them*, Matt 5. 44.

But the Gospel of Anrichrist teacheth them count them their Enemies that pray for them, and persecute them.

5. Fifthly, The Gospel of Christ teacheth to love our neighbours as our selves.

But the Gospel of Antichrist teacheth them betray and murder their neighbours for Heretic if they be not of their Persuasion.

6. Sixthly, The Gospel of Christ teacheth Ministers of Jesus Christ to compel people to co unto Christ, and believe in him, for Life and S vation, by peaceable suasive Arguments, dra and deduced from the Holy Scriptures.

But the Gospel of Antichrist teacheth his Mi sters to compel Persons to come unto him, embrace his Religion and Worship, by the forci Arguments of Dragoons and Inquisitions.

7. Seventhly, The Gospel of Christ teacheth *That God is a Spirit, and they that worship him*

But Antichrist's Gospel teacheth, That God is an old Man sitting in Heaven, and must be worshipped carnally and falsely by Images, &c.

8. Eighthly, The Gospel of God teacheth Men Wisdom and Understanding, 2 Tim. 3. 15. *And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through faith which is in Christ Jesus.* Psal. 119. 130. *The entrance of thy words giveth light, it giveth understanding to the simple.*

But the Gospel of Antichrist maketh men of Understanding simple, and teacheth that Ignorance is the mother of Devotion; but I will assure you it is not fatherless, for it has a Father too; for if Ignorance be the Mother of it, then the Devil must be the Father of it, *John* 8. 44.

9. Ninthly, the Gospel of Christ teacheth men and women to be better than their own natural Dispositions, and corrupt Inclinations, which is the great Doctrine of Christianity, nameiy, Self-denial, which is the Excellency of the Christian Religion above all other pretended Religions in the world, if performed in a right manner, and to a right end; it is this that maketh a man more excellent than his neighbour, for it teacheth a man *to deny all ungodliness and worldly lusts, and to live soberly and righteously*; it teacheth a man to deny sinful-self, and righteous-self too, which is a higher Attainment than the denying of sinful-self; for many Persons can deny sinful-self, that cannot deny righteous-self; for it is one of the hardest duties that is incumbent upon a Christian, to deny righteous-self; which is to do good works, and discharge every Duty as carefully and as consciously, as if he should be justified and saved by and for so doing; and when he has done all, to cast them behind his back, as if he had done nothing, and look unto the Righteousness, and the Blood, and Merits of Christ alone for Justification, Sanctification, and Salvation, and count all that ye have done, to be but filthy Rags; this is to deny righteous-self, Isa. 64. 6. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags.* Joh. 17. 10. *So likewise ye when ye shall have done all those things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do.* So that we cannot merit ought at the hands of God, by doing that which is our duty to do, for it is a contradiction in it self; for if it be Duty, then it is not Merit; but if it be Merit, then it is not Duty; for when we have done all we can do, it cannot justify nor acquit a soul of the least vain sinful thought: For our justification before, and in the sight of God, cometh by the Righteousness of Christ our Redeemer without the help of any Copartner or Ri-

But the Gospel of Antichrist teacheth men and women to be worse than their own natural dispositions and corrupt inclinations, and indulgeth them in all manner of ungodliness and worldly Lusts; it lets loose the Reins to the will of the Flesh, and is a spur to iniquity, and teacheth men that they shall be justified, and saved by, and for their good Works, joyned with the Righteousness and Merits of Christ; therefore neither that Gospel, nor that Religion which it teacheth, can be true, or of God: therefore it must be of Satan, 2 *Cor.* 11. 3, 4. *Gal.* 1. 8, 9. *Rev.* 22. 18, 19.

Tenthly, The Gospel of Christ teacheth men to confess their sins to God, and to one another, and to pray one for another unto God, and beg of him to pardon us in the Blood of Christ, and that God would give the Grace of Faith and unfeigned Repentance unto us, that we may hate sin, and forsake all our sins; and here you may see what true Repentance is in all the parts of it, laid down by the Apostle St. *Paul*, in 2 *Cor.* 7. 10, 11. *For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge; in all things ye have approved your selves to be clear in this matter.* This is true Gospel Repentance in all the parts of it; this is Repentance unto Salvation, never to be repented of; they are careful to use the uttermost power that God hath given them in the means of Grace, never to commit sin more; and they clear themselves by confessing their sins to God, and forsaking of them; and they take up a holy indignation, and an implacable hatred against sin, and study how to be revenged upon it, as a Man doth upon his implacable enemy; and he hath a vehement desire after Grace and Holiness, and useth all the means of Grace which God hath appointed to that end: And by their being hearty and sincere in the work, they can approve themselves to God in this matter, or appeal to God, through Jesus Christ, from their Consciences, that they are truly penitent, and have the evidence of it in themselves. And it is said, *if we confess our sins*, that is, after that manner aforesaid, not a bare verbal Confession, that *God is just to forgive us our sins.*

Now you cannot Pray one among another, nor Pray one for another in a right manner, but you must confess your Sins to God, and to one another; for if you confess your Sins, and do not pray; or if you do pray, and not confess your Sins, it is neither a right Gospel-Confession, nor a right Prayer. But if it be done in a right manner, and to a

never miss of a Pardon from God in the Blood of Christ, because God hath promised it, and he will be as good as his Word, and therefore he is just to forgive us our Sins.——But if one man can Pardon another; why, then he can merit Life for himself and another; then we need not to have Christ pleading with the Father for pardoning Grace for Sinners; no, nor Christ need not to have died, that vast cost might have been spared, if Sinners can Pardon one another, and merit Justification and Salvation one for another.

But this is just like unto a poor Man that is deeply in Debt to the King for Tribute, and he meets with another Man that is deeper in Debt to the King than he, and the latter saith unto the other, *Sir*, I suppose you are in the King's Debt. Yes, *Sir*, I am. Well, do but Confess to me, how much your Debt is, and give me a small Fee, and I will pardon you; so he confesseth, and he Pardons him as he pretends. But the poor Man stands still charged in the King's Books, and then he runs on again further in Debt; and he goes to his old Friend, and confesses his Debt, and he Pardons him the King's Debt, but he will not forgive him his own Fees; *no Penny, no Pater-Noster*; no, that is a Debt cannot be forgiven, and so he goes on in Debt again and again, and he pardons him; but all this while, he hath none of the Kings Commission for so doing. But at last, the King calls both these Debtors to Account; he, that pretended to forgive the other his Debt to the King, who himself was deeper in Debt to the King, than the other that he pardoned; and the pardoned man, he pleads that he is pardoned; who pardoned you? Why, such a one; What had he to do to Pardon you that, which you do owe unto me? He never had any such Power from me, for he had more need of a Pardon for himself; did he not owe me enough himself, but must he take your Debt upon him too? Then the King in a great Fury, causes them both to be Seised, and clapt up into Prison, and never to come out, until they have paid the utmost Farthing. So will it be with all them which pretend to Pardon other Mens Sins, and with them also that rely upon their Pardon, living and dying in that Condition; it is of no more value than for one Thief or Highway-man to Pardon another of their bloody Crimes; none can pardon Sin, but God. Good Men may Judg that such and such Men are pardoned upon their Confession; or a Church may pronounce in their Censure, such a one pardoned, but none but God can Pardon them, Mark 2. 7, 10. *Why doth this man thus speak Blasphemies? Who can forgive Sins but God*, that is, none have the Power to forgive Sin but God; The *Jews* were right in their Doctrine, but they were mistaken in the Person; they took

Saviour to be but a meer Man; pray mind w
our Saviour saith, *But that ye may know that the S
of man hath power on earth to forgive sins*, whi
clearly implies, that none else had that Power b
himself, and he had it as he was God, 1 John 2.
*I write unto you, little Children, because your sins
forgiven you, for His Names sake*; that is, he judg
and pronounced them pardoned, because he sees t
Work of Grace that God had wrought upon the
hearts. Thus you do see in the Gospel of Chri
how Confession of Sins is to be made, so as a P
don in the Blood of Christ may be obtained.

But Antichrist's Gospel teacheth Men and W
men to confess their Sins, and Pay, Whip, or so
other Penance, and at the old trade of sinni
again.

11. Eleventhly, The Gospel of Christ teache
Men to live peaceably, as much as in them lie
with all Men, *Rom.* 12. 18.

But Antichrist's Gospel teacheth them to li
peaceably with none but them of their own Re
gion, and to do what possibly in them lies, to d
stroy and root all others out of the World.

12. Twelfthly, The Gospel of Christ teacheth a
Men to speak the Truth one to another, and lye no
to any Man.

But the Gospel of Antichrist teacheth Men to u
Mental Reservations and Deceitful Equivocation
which is to speak one thing with the Tongue, an
mean another thing in their Heart; which is to ly
upon all occasions to serve their Ecclesiastical In
terest, which is the highest degree of Hyporisy i
the World.

13. Thirteenthly, The Gospel of Christ teache
us to know Good from Evil, and Evil from Goo
and Light from Darkness, and Darkness from Ligh
and it teacheth us to chuse the Good, and refuse t
Evil.

But this another Gospel, 2 *Cor.* 11. 4. *Gal.* 1.
9. Namely, the Gospel of Antichrist teache
Men to call Evil Good, and Good Evil, and p
Darkness for Light, and Light for Darkne
Isa. 5. 20. They call the Gospel of Christ H
resy, and Protestant-Professors of it, Her
ticks. Now, the Gospel is the greatest Lig
that ever was in the World, it is the Light
Heaven. And Heresy is the greatest Darkness in t
World, it is the Darkness of Hell, and they pla
their own Antichristian Gospel, which is Here
and thick Darkness, in the room of the Gosp
Light.

14. Fourteenthly, The Gospel of Christ teach
us to believe in him alone, and to rely upon
Righteousness and Merits, for Spiritual Life h
and for Eternal Life and Salvation.

But the Gospel of Antichrist teacheth Men to rely upon their own Righteousness and Works of Merit; Ay, tho Works of Mischief and Darkness, some of them, and to expect to be saved by that, in Conjunction with the Righteousness and Merits of Christ.

15. Fifteenthly and Lastly, To name no more, the Gospel of God teacheth us to do Justice, and to love Mercy, and to walk Humbly with the Lord our God, Mic. 6. 8. *He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

But the Gospel of Antichrist teacheth men to do injustice, and to love and delight in Cruelty and Persecution, and to walk loftily, and to carry it proudly towards God and Man.

Thus I have shewed you in part, what a vast difference there is between the Gospel of Christ, which is that which we Protestants do own and believe to be the revealed Will and Word of God, and ought to be the only Rule for all People to Live and Walk by, and especially to Worship God by; and the Gospel of Antichrist; there is as much difference, as there is between Light and Darkness; for indeed, it is even so, for the Gospel of Christ is the great Light in the World, it is the Light of Heaven, above all other Light in the World; the Light of the *Sun*, *Moon* and *Stars*, is but Darkness compared with this Light of the Gospel of God, for it is the Light which comes from Heaven. And the Gospel of Antichrist is the greatest Darkness in the World, it springs from the utter Darkness of Hell; all other Darkness is Light compared to that.

Now I shall finish this Discourse with three Arguments.

But it may be that some Persons will say, They do own the Scriptures, tho they do not own some Doctrines which we that are Protestants do own, whom they count Hereticks; and perhaps they may say, That I have acknowledged it in the first Part of my Book, that they do own the Scriptures; why yes, that is true, they do own it after a sort; they do by the Holy Scriptures, as Clippers and Coyners do do by the Kings lawful Standard Money; they take the largest, fairest Money, and Clip, and File it away, and cover over Copper, and Counterfeit the Kings Stamp, and shuffle it away for current Coyn, among them that cannot discern it to be so. Why, even so they do by the King of Kings Coyn, the Holy and Sacred Scriptures; they add and diminish as their seeming Interest lieth. But here is what will be their Portion, unless they repent quickly, for the Judg is at the Door, Rev. *the words of the Prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.* Deut. 4. 2. Prov. 30. 6.

1. Now, my first finishing Argument is this, If any Persons deny the Satisfaction made to the Law and Justice of God, by the Righteousness and Merits of Jesus Christ, to be wholly and intirely sufficient of it self, to justifie and acquit a Sinner of all his guilt of Sin before God, then these Persons, tho they pretend to own part of the Scriptures, yet they do deny the whole Scriptures, both of the Old and New Testament, because it is the Fundamental Doctrine of Mans Salvation in both Testaments, Jam. 2. 10. *For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.* As partial Obedience, is no Obedience; so partial owning the Scripture, is a denying the Scripture in Fundamentals, which is to deny the whole Scripture. But there are a sort of Persons that profess themselves to be Christians, that do deny the Satisfaction made to the Law and Justice of God, by the Righteousness and Merits of Jesus Christ, to be wholly and intirely sufficient of it self, to justifie and acquit a Sinner of all his guilt of Sin before God. Therefore these Persons, tho they pretend to be Christians, and own some part of the Scriptures, yet these very Persons destroy the Essential Being of true Christianity, and deny the whole Scriptures, both of Old and New Testament, because there is this Fundamental Doctrine of Mans Salvation in both Testaments, and a partial owning of Fundamental Doctrines of the Holy Scriptures, is a total denial of them.

2. Secondly, if any sort of persons, who call themselves Christians, under the dispensation of the Gospel, do set up, allow, and maintain the Order of Priesthood, Material Altars, and also Material Sacrifices, then those sort of Christian do deny that that Jesus Christ is come in the flesh, and so they deny the whole Gospel of God, and are turned back to the *Mosaical* Law; therefore no such person or persons that are of this Principle, can, or ought to be Judges and Interpreters of the Holy Scriptures. 1 *Cor.* 2. 14, 15, 16. *But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord,*

Chriſt. There is no more reaſon for ſuch a Man that is of Antichriſtian Principles, not excepting Antichriſt himſelf, to be Judge of the Holy Scriptures, than there is for a Thief or a Murderer to be his own Judge.

But there are a ſort of perſons which call themſelves Chriſtians now, under the diſpenſation of the Goſpel. that do ſet up, allow, and maintain the Order of Prieſthood, material Altars, and alſo material Sacrifices; therefore theſe ſort of Chriſtians do deny that Jeſus Chriſt is come in the fleſh, and ſo they deny the whole Goſpel of God, and are turned back to the *Moſaical* Ceremonial Law, and are not competent Judges, nor Infallible Interpreters of the Holy Scriptures; but he that is ſpiritual judgeth all things.

3. Thirdly and laſtly, If any pretended Religion, or Principle, does teach men and women to be worſe than their natural diſpoſitions, and corrupt inclinations, then that Religion, or Principle, muſt be both falſe and dangerous to themſelves and others, and is of the Devil: But the pretended Religion, and Principles of Antichriſt, doth teach men and women to be worſe than their natural diſpoſitions and corrupt inclinations; therefore that Religion, or Principle, muſt be both falſe and dangerous unto themſelves and others; and Satan is the founder of that Opinion and Principle.

It may be that you will ſay, that our Scriptures are not rightly tranſlated, and eſpecially that paſſage of *Job*'s Wife, where it is ſaid, that ſhe ſaid, *Curſe God, and die*; I will not ſay that every Iota of it is rightly Tranſlated; but yet this I will ſay, That all the fundamental Doctrines of the Chriſtian Faith, which contain matter of Eternal Life and Salvation, by the Righteouſneſs and Merits of Jeſus Chriſt alone, are rightly Tranſlated; and every true Believer that hath the Grace of God in him, can ſet to his Seal, and bear witneſs unto the Truth of it. There may be ſome things that are not rightly Tranſlated, that do not contain matters of Salvation in them; as for inſtance, in that of *Job*'s Wife, it is no matter of Salvation to know certainly whether ſhe ſaid, *Curſe God and die*, or *Bleſs God and die*; for as ſhe might ſpeak it, it might be much at one, as many of the Learned do underſtand it; no doubt but that ſhe ſpoke it Ironically, and ſo conſequently Atheiſtically, or elſe *Job* would not have replied, *Thou ſpeakeſt as one of the fooliſh women ſpeaketh*; for if ſhe ſpoken ſincerely, then *Job* had been to blame have given her ſuch a tart reproof, as to call, count her a Fool; for if ſhe had given him this vice cordially and ſincerely, to *Bleſs God and* he ought not to have rejected it, for it is a gre Duty, as well as a great Mercy, for people to bleſſing of God, as well as to live ſo. Now wh ther *Job*'s Wife was a good Woman or no, that is queſtion; for if ſhe were a good Woman, ſhe w in a very carnal frame of heart, even as St. *P* was when he denied his Lord and Maſter, or el ſhe would never have ſpoke after that manner.

Thus, I hope, I have by God's aſſiſtance ſuffi ciently proved the Holy Scriptures, which we Pro teſtants of all ſorts do own, and believe to be Divine Authority, by the power and ſtrength Arguments drawn and deduced from Reaſon only And all other Scriptures of mens inventing to b falſe and prepoſterous, and of Antichriſt. And hope I have ſaid enough, if not to reclaim ſome thoſe poor Souls that are fallen into their Snare, ye I hope it will be of uſe to deter others from fol lowing their pernicious Example. And I hope now I have done, you of this Principle will begi to conſider, not how to be avenged upon the Au thor, do not count me your enemy for telling yo the truth, for I do neither wiſh nor mean any hur unto you in the leaſt, no more than I do to my own Soul, I will aſſure you; but do heartily wiſh and deſire that all men might come up to the tru knowledg of Chriſt, and be ſaved; and to love th Truth, as it is in Jeſus. I humbly beg, and be ſeech you for Chriſt his ſake, and for your own pre cious immortal Souls ſake, ſeriouſly to conſider o theſe things, ſo as to exerciſe your Senſes, Reaſon and Underſtanding alſo, upon what I have here faithfulneſs to your Souls declared unto you, eſp cially, that are inſnared in theſe falſe Antichriſti Doctrines; for it is a dreadful Judgment for a poor Soul to be led away with falſe Teachers, *Iſa. 16.* and alſo to be led away with fundamen Errors in Judgment about Spiritual things, wher the Soul is concerned; it is as much as your So are worth. And what has a Man more to l than his Soul? For when that is gone, all is go as our Saviour Chriſt hath ſaid: *What ſhall it pr a man, if he ſhould gain the whole world, and his own ſoul? or what ſhall a man give in excha for a ſoul?*

POSTSCRIPT.

NOw Beloved Protestant Friends of all sorts, I would not have any person so uncharitable, as to destroy, or knock any of those persons on the head that are of this corrupt Principle, merely for the sake of their Principle, who do believe this Doctrine of Transubstantiation, *nor abuse them in the least, but let the Tares grow with the Wheat until the great Harvest: I would both advise and desire all good Christians, to pity, and pray for them; nay, it is my Lord and Master's command that we should do so, Matt. 5. 44.* But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *O! Sirs, Let us carry it with all Christian sweetness of Spirit, and tenderness of Affection towards them, so that, if possible, we may win them by Christian love: Let us heap Coals of fire upon their heads, and melt them down into meekness of spirit with us.*

And on the other hand, I would never be willing, nor consent to have it in their power, to make a jest of this Doctrine, to Burn Protestants for Hereticks, who cannot by any means come up to that degree of this kind of Faith, as to believe such a complicated pack of Absurdities, before they believe the Word of God, or their own Sense and Reason.

Now I do here in the last place humbly, yet boldly Challenge, by the Power, and in the Name of that God, by whose Word and Spirit I have written this, Any, or all of those persons that teach this Doctrine of Transubstantiation, *and other the like Doctrines suitable to it, that find themselves aggrieved, or offended at this Christian, friendly Discourse, to give a fair, ample and satisfactory Answer unto it: But if they cannot Answer it, then if I might advise them, it should be this,* viz. *That they would desist, and leave off Preaching up any such kind of Doctrine among us, which they can neither prove, nor maintain, either by Scripture or Rational Arguments.*

FINIS.

ERRATA.

PAge 7. Col. 2. l. 21. r. *of me*; p. 8. col. 2. l. 43. r. *and*; p. 9. col. 1. l. 43. for *without*, r. *with*; p. 11. col. 1. dele *and*; Ibid. col. 2. l. 19. r. *is*; p. 12. col. 2. l. 33. r. *being come*; p. 13. l. 44. col. 2. dele *yet*; p. 15. col. 2. l. 54. *also, but it is*; p. 17. col. 2. l. 49. r. *broacht*; Ibid. col. 1. l. 29. dele *with, and to it*; Ibid. l. 32. r. *bow*; p. 20. col. 1. l. 13. r. *so now*; Ibid. col. 2. l. 14. add, *it was not*; Ibid. l. 17. r. *could not*; p. 21. col. 2. l. 4. r. *Heb.* 1. 7. Ibid. l. 51. dele *yet*; p. 22. col. 2. l. 8. for *and Sacrifices*, r. *and therefore Sacrifices*; Ibid. l. 43. r. *after*; p. 23. col. 2. l. 44. *either*; p. 29. col. 2. l. 21. add *that*; p. 31. col. 2. l. 27. r. *Sacrament*; p. 37.

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